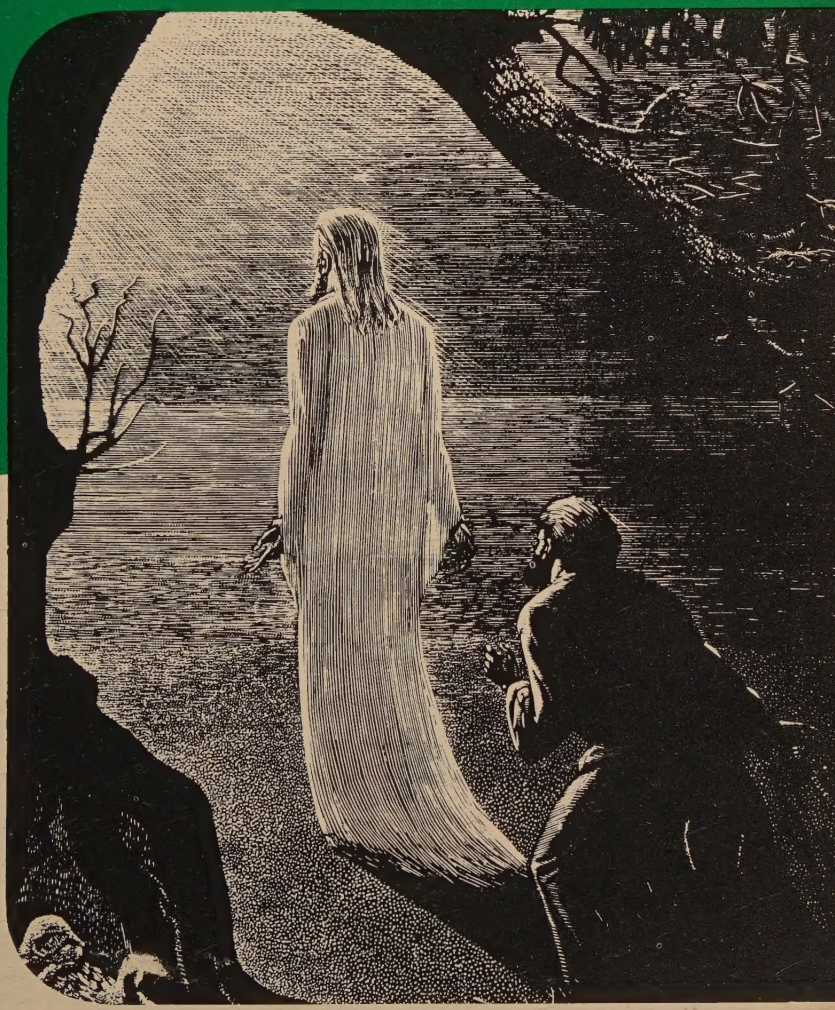
The LUTHERAN



"FOLLOW ME"

PACIFIC LUTHERAN
LOGICAL SEMINARY
RARY

Vol. 38, No. 24

MARCH 14, 1956

10 CENTS

Decision

IN A TALL OFFICE BUILDING I watched the people waiting on one of the upper flo for the elevators. Every few moments an elevator would stop, the doors would open, and the operator would call out "Going up!" or "Going down!"

Some people pushed the button with determination, raced aboard the elevator soon as the door opened. Others held back hesitantly, even after the operator l called out the direction, and sometimes timidly asked a question. It was easy imagine someone hesitating too long, unable to make up his mind. Should he go or down? Such a person could spend a whole lifetime marooned on an upper fl of a skyscraper, unless he decided which way he was going. Then he would have take definite action—first in pushing the elevator button and then in getting aboa

IT'S NOT SO DIFFERENT in any phase of life, I thought. First we must decide wh way we are going—up or down. Then we must take definite action. Especially spiritual things, decisions are important. But even a decision isn't enough—act must follow.

—A. P. S

The LUTHERAN News Magazine of the United Lutheran Church in Ameri

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hers S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., the Rev. Ernes Hoh, Litt.D., John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, LL.D., the Rev. Pau Valentiner.
PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylv H. Torrey Walker, Business Manager. C. A. Bongarzone, Advertising Manager. Harry B. Ward, Circula Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1956, by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

THIS WEEK in The LUTHERAN

THE TEACHER - - - - - - - - - - - - - - - - 12
Jesus had no classroom, no pulpit, but He taught eternal truth

SUNDAY MORNING COMPETITION - - By Edgar T. Chrisemer 14
Harmful rivalry exists between the church and the church school

SUNDAY SCHOOL IS NOT A SUBSTITUTE - By George M. Rushe 17
Perfect attendance is fine, but it's not the chief goal

PASTORS ARE TRAVELING - - - - - - By Gordon C. Lund 19
Congregations should be willing to share them for evangelism

ATHLETE FINDS A CHURCH - - - - - By Marion Youngquist 22

TOMORROW MAY BE TOO LATE - - - By Iris Hallman Gibson 24

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes: German Rearmament - By Robert Van Deusen 10

News in the Churches:

Florida - - - C. F. Steck, Jr. 34
Iowa - - - - - - A. J. Beil 35
Maryland:
Baltimore - - - L. M. Keller 36
New Jersey - - R. I. Shockey 37
Pacific Southwest - H. L. Logan 38
Pennsylvania:
Lancaster - - - E. J. Hoh 41
York - - - - - P. L. Foulk 41
South Carolina - - W. C. Boliek 42
Wartburg - - A. H. Kaitschuk 44
Wisconsin - - - - C. A. Puls 46

Letters - - - - - - - 33

Welfare - - - - - - 40

Crosscountry - - - - - 40

Changes of Pastorate - - 48

FEATURES

Five Make a Family: Stages - - - - - - By Margaret A. J. Irvin 26

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 28

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 29

Books - - - - - - - - - - - - - - - - - - 31

In Conclusion - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

$299,000 is distributed

When United Lutherans contributed a record $5,962,700 to ULCA apportionment in 1955, they built up a fund of $299,000 to meet "urgent demands for advancing the work of the church." Last week a 15-man Allocation Commission met in New York to decide how best to use this sum, designated as "Part Two" of the ULCA budget.

First thing they found was that it would not nearly cover the urgent requests from boards and agencies. Needs totaled more than three times the amount they had to distribute. Board of American Missions alone asked for $441,000 for church extension.

The commission listened attentively to representatives of the boards, then figured and refigured the total to meet the most pressing obligations. Final decision gave the Board of American Missions the largest single amount — $75,500 — for support of mission developers. Next largest sum went to the Parish Education Board—$61,993 to meet its current deficit. Proposed addition to the Lutheran Church House in New York got a $35,000 allotment. For completion of Totota School in Liberia the Board of Foreign Missions got $21,600.

Church House addition financed

The Allocation Commission also approved an agreement between the Executive Board and the Board of Publication to help finance the proposed Church House addition. Amounts not required by the Board of Publication to meet the deficit incurred in publishing THE LUTHERAN in 1955 and 1956 will be applied to this purpose. In 1955, $43,500 of the $65,000 appropriation was not required by THE LUTHERAN as efficient publication methods cut its expected deficit.

Reports indicated that although THE LUTHERAN had reached a new circulation peak with its first March 1956 issue going to 173,300 subscribers, the 1956 deficit would not take an equivalent jump.

Pensions will be increased

Social security benefits will come ever to retired pastors who were never able to enter the program as the result of changes in the ULCA pension program proposed by the Board of Pensions and recommended last week by the Executive Board to the 1956 ULCA convention. Beginning Jan. 1, 1957, retired pastors who are eligible for full pension benefits would get an annual minimum of $1,500, widows $750.

Retired pastors who could have entered the contributory pension plan of government social security, but did not would get a lower sum. Income from non-contributory, contributory, special pensions and social security were included in arriving at the figures.

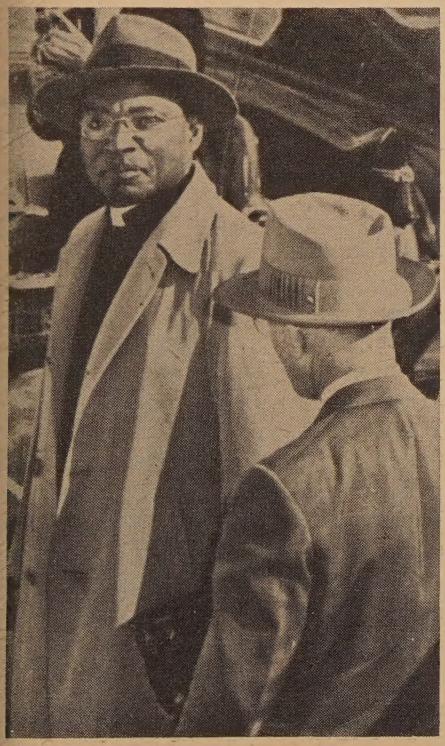
Present pension for pastors who retired before 1953, when the contributory plan became fully effective, is $900. To finance the proposed increase the Pension Board will use reserve funds plus increased budget allotments, if the Harrisburg convention in October agrees. Social security and increased contributory accounts are expected to lessen the need for such reserves in the future. The recommendations grew out of a special pension study ordered by the 1954 ULCA convention at Toronto.

Family protection plan benefits also were increased with the payment raised to $7,000 in case of death before age 40.

Financial appeals curtailed

The Executive Board took action on another sheaf of the recommendations of the Committee on Organizational Structure referred to it by the Toronto convention. Fifteen were analyzed, weighed, molded into shape for reference to this year's ULCA conclave.

Among them was the decision to eliminate all financial appeals by boards and agencies of the church. Budget increases will be proposed to compensate for the loss of these "specials" with congregations to be reminded of their obligation to meet and exceed benevolence quotas.



MINISTER JAILED IN ALABAMA

Carrying Bible, the Rev. L. R. Bennett enters county jail at Montgomery. He was one of 24 clergymen arrested for violating state's anti-boycott law in protest against racial rules on city buses.

Synods will also be asked to "show restraint in authorizing or engaging in special appeals."

In related actions, the Executive Board will recommend to the convention that special church-wide financial appeals be limited to genuinely urgent needs. It will also propose that the Council of Synodical Presidents, if approved at Harrisburg, consider ways of planning synodical programs so they will not cut into ULCA apportionment.

Montgomery clergy get support

The 27-year-old white pastor of a Negro Lutheran mission in Montgomery, Alabama, said last week that he is "pleasantly surprised" at the number of white Southerners who have backed the Negro boycott of buses in that city. Speaking to a rally in Columbus, Ohio, the Rev. Robert S. Graetz, American Lutheran Church clergyman, said the bus boycott had been 98 per cent effective. "All we want is a policy of first come, first served on buses," he said. Whites and Negroes would still occupy separate sections of the bus, but would not have to stand if seats in the other section were empty.

Seminary groups and clergy associations by the score sent messages of encouragement to the 24 Montgomery clergymen who are under indictment along with almost 100 other Negroes on charges arising out of the bus boycott. Typical was that sent by Dr. Eugene Carson Blake, president of the National Council of Churches, who called segregation a "violation of the gospel of love and human brotherhood." Reaffirming the NCCC's stand, Dr. Blake assured fellow-Christians who find themselves in "agonizing situations" or "our sympathy and prayers and of our resolution to assist them in ways that may be helpful."

Archbishop gets Rome's praise

Louisiana integration and segregation leaders took turns calling each other Communists last week. Emile A. Wagner, Jr., Roman Catholic and Loyola University alumnus, accused the university and other Roman Catholic institutions that practice racial integration of "unwittingly aligning themselves with sinister forces which are working to bring about the destruction of the democratic way of life."

Speaking at the university, Archbishop Joseph Francis Rummel of New Orleans who has called racial segregation a "sin" and declared his intention of integrating schools in his diocese, said that defenders of segregation may be "doing the work of those striving to introduce the principles of atheism and infidelity and the principles of communism into the United States."

Meanwhile, a quartet of Roman Catholic legislators in Louisiana who were told they faced possible excommunication if they pressed for laws that would forbid integration in parochial schools denied any intent to "impede the exercise of ecclesiastical jurisdiction" over schools. The Vatican radio in Rome praised the archbishop's stand, saying "Abolition of racial segregation is a first step of greatest psychological importance in the field of Catholic education and the bishops will use all their authority so progress in this field may not be compromised."

Baptist blasts integration as idiocy

When 2,000 churchmen met last week at Columbia, South Carolina, for a statewide Baptist conference on evangelism they expected to hear a fiery speech from Dr. W. A. Criswell, pastor of big First Baptist Church in Dallas, Texas. What they heard left them surprised, silent—and troubled.

National and world councils churches are preaching "a spurious do trine of the universal fatherhood of G and brotherhood of man," Dr. Crisw said. "They want to swallow us up a speak for us. But the things that th speak—half of them—are just as bla phemous and unbiblical as they can b

Advocates of integration are "i fidels in dirty shirts, dying from the ne up," the earthy Texan declared. "T stuff" that they "are trying to ram do our throats now is all foolishness; it idiocy . . . They try to make me feel li a dirty, lowdown, mangy louse of a dc They say, 'Just look at that guy.' Th tell me that if I am a Christian, I mu agree with them."

Dr. Criswell continued his attack an address to the South Carolina sta legislature, strongly advocating not on racial but religious segregation and sa ing that church groups should "stick their own kind."

Other Baptists disagree

Replying to Dr. Criswell at the eva gelism meeting, Dr. Stewart A. Newm of Southeastern Baptist Seminary, Wa Forest, N. C., said, "It is a sorry day the history of Baptists when we dam those who choose to disagree with u Baptists are in agreement with all oth Christian folks on broad areas of faith

Pastor of the Broadway Baptist Churc in Fort Worth, the Rev. H. Guy Moor said Dr. Criswell has a right to his ow views, but does "not express those of o Southern Baptists."

In Denver, Baptist home mission e ecutive Dr. Theron Chastain characte ized the Criswell remarks as "ungod and unchristian." The Southern figh over integration, he said, is "the dea throes of an antiquated institution."

Prominent member of Dr. Criswell

BACKERS OF "HEALER" PICKET COURT
Followers of the Rev. Jack Coe demonstrate outside Miami, Florida, court as evangelist is arraigned for practicing medicine without a license. Court said it did not "approve or condone" faith healer's actions, but dismissed charges.

Dallas church is noted evangelist Billy Graham. Mr. Graham told reporters, "My pastor and I have never seen eye to eye on the race question."

Push plans for Tampa revival

Eleven "independent" churches in Tampa, Florida, are determined "not to have the city and the Tampa Ministers' Association interfere with their religious services," announced the Rev. Joe Woodward, head of the Tampa Revival Center. He said that Jack Coe, Texas "faith healer," would open a 30-day revival meeting in Tampa despite rulings against him by city and county authorities, which the Tampa Ministers' Association had praised.

Coe's revival meeting in Miami was closed last month after his arrest on charges of practicing medicine without a license. He had told the mother of a three-year-old polio victim to remove the braces from her boy's legs, with serious effects on the child. Court hearings before the charges were dismissed brought out that the Texan's "non-profit" corporations had amassed assets of nearly $1 million in five years of faith-healing campaigns.

Mr. Woodward said Coe's meetings would soon get under way. "We are fanatics and we admit it," he said. "We would die for this religion we believe in and the folks who try to stop us will soon find that out."

Church building boom continues

Church construction in the U.S. this year may reach $850 million, well above the 1955 record total of $736 million, Dr. C. Harry Atkinson told the annual Conference on Church Architecture at Atlanta last week. The three-day session sponsored by the NCCC and the Church Architectural Guild of America was attended by 400 church architects and designers.

"Spiritual implications of the church building" was the conference theme. Dr. Atkinson, who heads the NCCC's Bureau of Church Building, said that with the unmistakable trend in church construction to contemporary design, builders were faced with the need for making modern styles "the most effective possible means for communicating our Christian faith." He also pointed out the rebirth of interest in the fine arts in church decoration and the growing awareness of the importance of including churches in city planning.

Ban on liquor ads urged

Dozens of churchmen and temperance leaders appeared before the House Interstate Commerce Committee in Washington last month to plead for a ban on liquor advertising. Radio and television bring beer and wine commercials into

living rooms of countless homes, while magazine ads make drinking of hard liquor seem a road to distinction, witnesses claimed.

In 1954 after a similar hearing the committee voted to bar liquor advertising from interstate commerce, but the bill never reached the House floor.

Meanwhile a fourth bill to ban serving of liquor on airplanes was introduced in Congress. Two measures have been dropped in the hopper in the Senate, two in the House. None has yet been reported out of committee for debate or action. Church and temperance groups as well as airline pilots and stewardesses have campaigned against cocktails on planes.

Hotel bar gets Colorado OK

There'll be a bar in the new skyscraper hotel being built in Denver, although the building is within 500 feet of Denver University's downtown campus. Special action by the Colorado legislature amended the state's liquor code by inserting the provision that bars must be kept 500 feet away from the "principal campus" of "colleges, universities and seminaries." Denver U.'s principal campus is several miles away.

Passage of the bill ended a long battle in which temperance groups asked that churches as well as schools be given the right to approve or disapprove neighboring bars. The university had not objected to the hotel's liquor license application. In the course of the debate, the Rev. Leslie Logan, director of the Colorado Interchurch Temperance Movement, was forced to register as a lobbyist after several legislators objected to his activities on the floor of the legislative chamber during the sessions.

Pope upholds private enterprise

Governments should help industry when necessary but should not attempt to substitute for it when private enterprise is able to function successfully, Pope Pius XII told delegates to the Italian Confederation of Commerce last month.

Desire for wealth and economic increase is "not to be condemned," the pontiff told the businessmen, so long as it is kept in balance with a "still more fervid desire and will to foster the spiritual progress of groups and individuals to promote their true interest, and to relieve the suffering and misery of others." Man's destiny is not limited to securing the greatest possible comfort in this life, the Pope warned.

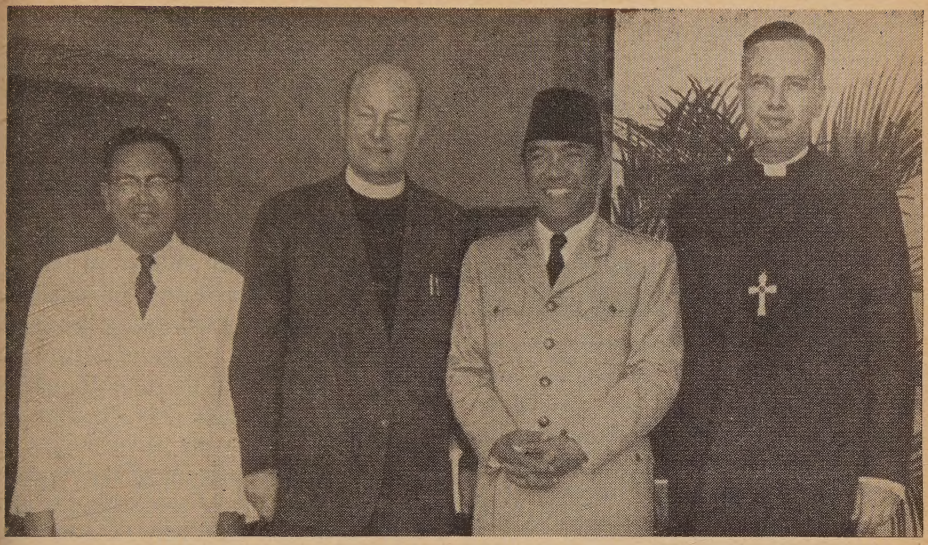
March 2 marked the 80th birthday of Pope Pius and the 17th anniversary of his election to head the Roman Catholic Church.

Problems of wealth to be discussed

With only 7 per cent of the world's land and 6 per cent of its population, the United States produces and consumes about 40 per cent of all manufactured goods. This abundance of agricultural and manufactured material presents major problems for the Christian conscience, say church leaders.

To discuss the ethical issues that arise from the nation's richness, 400 leaders of industry, agriculture, labor and government will meet with churchmen at Pittsburgh next month for the third National Study Conference on the Church and Economic Life. Laymen will outnumber clerical delegates better than two to one. The conference will be convened by the National Council of Churches' Department of the Church and Economic Life, but in its conclusions will speak only for itself.

Speakers will include industrialists Paul G. Hoffman and Robert E. Wilson, labor leader Walter Reuther, theologian Dr. Reinhold Niebuhr. In calling the



ULCA PRESIDENT WITH INDONESIAN LEADERS

During recent trip to Asia and Australia, Dr. Franklin Clark Fry visited Batak Lutheran Church. With him are Dr. A. M. Tambunan, speaker of parliament; Dr. Fridtjov Birkeli of LWF; Dr. Achmed Sukarno, president of Indonesian Republic.

conference, NCCC President Dr. Eugene Carson Blake was quoted as saying, "The idea that a man can be 'spiritual' and yet not even consider how he or others make their living, or not be concerned about profits or automation, conditions of labor or the ethics of advertising, is utterly non-Christian and cannot be justified by anyone who has troubled to read the Gospels."

Presbyterians approve women pastors

Ordination of women to the Presbyterian ministry was approved last week as the Presbyterian Church U.S.A. reported that 156 of its 256 presbyteries had acted favorably on the issue. Twenty-seven rejected the proposal, but majority approval assures amendment of the church's constitution by the General Assembly in May to allow women full clergy rights. Similar proposals after passage by the General Assembly were rejected by local presbyteries in 1930 and 1947.

Another first in Presbyterian history would face the May assembly meeting. Nominated for moderator—the church's highest office—was a New York Negro clergyman, the Rev. James H. Robinson, minister of the Church of the Master. It was the first time a Negro had been nominated for the post. Two other candidates have been nominated by their home presbyteries, including Dr. Edward L. R. Elson of the National Presbyterian Church in Washington.

And so forth

Credit unions for church members have been set up by 923 Roman Catholic and 234 Protestant congregations in North and South America, the Credit Union National Association reports.

Church construction started in January set a new high with a total of $58 million, the U.S. Department of Commerce reported. Building in 1955 touched a record $736 million.

World News Notes

GERMAN REARMAMENT

By ROBERT VAN DEUSEN

PLANS FOR BUILDING a peacetime German army are proceeding according to schedule. In January the Bundestag at Bonn passed a bill authorizing the drafting of men for the armed forces.

This marks another milestone in the integration of West Germany into the family of western nations. It means that the Bonn government is willing to help defend its territory from the threat of Communist invasion. It is in effect the end of occupation by foreign armies and the beginning of military co-operation as an equal with other NATO countries.

What do the people think?

A MONTH'S TRIP through Germany provided a good opportunity to study public reaction to rearmament. The response of the man on the street was that of deep foreboding amounting almost to bitterness.

Taxi drivers provided a barometer. Their attitude was almost always the same. "It's no good. We've had enough. We don't want to think about war."

It is easy to see why this feeling is common. Twice the German war machine has led the people down the road to complete ruin. Deep emotional scars remain. In Cologne a hole in the ground is a reminder of a school filled with children when demolished by a direct hit. In Hamburg a common grave holds the charred remains of 55,000 women and children burned to death by incendiary bombs.

Little wonder that when a movie newsreel showed German soldiers marching there was complete silence. The military mind no longer dominates the German people. They have a passion for peace.

This is reflected in the subjects which student groups discuss. Reunification of East and West Germany heads the list of political topics. Rearmament runs a close second. One phase of this which is discussed at length, especially by Christian students, is that of conscientious objection to participation in military training.

Divided opinion

THIS IS NOT to say that public sentiment in Germany is entirely against rearmament, or even that a majority of the people would vote against it. Along with the instinctive revulsion to preparation for war, there is a practical realization that, until a better solution can be found, the building up of German armed forces may be necessary.

Some of West Germany's most responsible leaders, both in the government and in the church, are fully aware of the tough alternatives which the country faces. They know that if Germany were not to rearm, it would mean that the country would either be occupied by foreign troops or be vulnerable to Communist aggression. There is a strong feeling that it would not be self-respecting to let others continue to carry the burden of their country's defense.

The German dilemma is agonizing. Some would find the answer in reunification, with limitation of armed forces and

Dr. Van Deusen, THE LUTHERAN'S *Washington correspondent, spent February traveling in Germany by invitation of the West German government.*

neutrality between East and West as the price. As long as Adenauer is in power, the present pattern will be continued. Who will be elected as his successor, or what course will be pursued by the next administration, the Germans themselves hesitate to predict.

TENSION IN EAST GERMANY

RECENT WEEKS have been marked by heightening of tension between the Communist government of East Germany and the churches there. The fading of the "Geneva smile" was reflected in the growing arrogance of East German political leaders.

Relations between church and state in the Eastern Zone have been heading toward a showdown. For over a year, pressure has been exerted on the young people to take part in a political "Youth Dedication" ceremony instead of being confirmed in the church. In 1955, these two events were placed on the same day, and the majority of young people chose confirmation rather than the *"Jugendweihe."*

In 1956, the youth dedication is scheduled two weeks after confirmation. The Communists are telling the young people they can take part in both. The church tells them they should refuse to participate in the Communist dedication ceremony. Those who have the courage to refuse—and they are still in the majority—are to be denied a higher education and to be unable to get a good job.

Another area of growing Communist pressure is the work of the Christian helpers in the railroad stations, a sort of "Travelers' Aid" in a religious setting. In January and February these workers, mostly women, became the target of Communist persecution. A number of them were arrested and put in prison, with the charge that they are spies for the west. No one knows to what severe treatment they may be subjected.

Showdown

JUST BEFORE LENT, the church authorities requested a meeting with government officials to discuss these and other points of tension. This meeting was used by the East German government to bring detailed charges against the church. Karl Maron, Minister of the Interior, accused the church leaders of encouraging opposition to the state, and of meddling in political affairs.

Maron told the churchmen that unless they became more co-operative the state would be compelled to take stern measures against them. He threatened that money which the churches are now receiving would be cut off unless there is a change in the church's attitude.

The money to which he referred was not the so-called "church tax" by which financial support from church members is collected through the tax machinery of the state. This arrangement still exists only in West Germany. In the Eastern Zone the church has its own collection system, which is independent of the state.

THE MONEY which the church receives from the state in the Eastern Zone is in payment for extensive land and property which used to be owned by the church. When these properties were transferred to state ownership under the Weimar Republic, the state agreed to make compensation by annual payments to the church. These payments were whittled down by the Hitler regime, and are now in danger of being cut off altogether.

God has called the church in East Germany to a key role in the defense of human and religious freedom. In the days ahead, German Christians will need prayers and help of church people everywhere.

THE TEACHER

JESUS WAS a teacher who had no classroom, a preacher without a pulpit. Wherever it was convenient for people to gather to listen to him, he taught. Fishermen, farmers, and housewives were his audience. Such eternal truth was in his teaching that we are startled, more than 1,900 years later, by the fact that he is speaking to us regarding our own problems.

It doesn't pay to accumulate a lot of property, he says, if we think our property is going to guarantee our security. Without a moment's warning, it may all be taken away from us, and our life itself. It's a futile waste of time to worry about the future, for we have no control over the future. The wise thing is to entrust our lives completely to the care of our heavenly Father.

We can talk with our Father day or night about all things which perplex us. He will give us strength for any situations that arise. It may be that things will not turn out as we would like, but eventually we shall see that his ways are the best.

IT MIGHT SEEM reckless to heed our Master's teaching if our life in this present world were all the life there is. For short-range living, it might be better to get the best deal we can for ourselves. But we are children of God's kingdom which has no ending. Jesus who taught by the lakeside in Galilee is God's Son, who tells us of our eternal home.

Since this is God's world—a place of preparation for the world that is to be—we don't have to be in competition with others for prestige or wealth. We are foolish to spend our time seeking luxury or comfort. We are free to use ou energy in understanding and helpin other people, which is the greatest jo we can experience.

Jesus taught that direct and simple hearted love for all around us is the chie thing which brings joy to Christians. H emphasized this strongly. "A new com mandment I give to you, that you lov one another, even as I have loved you, he said. "By this all men will know tha you are my disciples, if you have lov for one another."

It's hardly necessary to point out tha no one had ever talked like this durin the centuries before our Lord preache by the lakeside. Nobody talks this wa today unless he is a follower of Jesus We may wish that the world were rule by such teaching, so we could put an end to the useless investments in jet plane and intercontinental bombers. The harsh fact is that most of the teaching of Jesus still falls on ears that will not hear.

EVEN WE, who call ourselves Christians, are often deaf to his plea to seek the kingdom of God first. We have the notion that the words of Jesus are good to listen to on Sundays, but the rest of the week we live as most people do in this world.

And so we crucify our Saviour each year, each day, by rejecting the words of trust and love which he spoke, as men did long ago. As we hear the Lenten story again, we must be penitent. We must recognize how much we share in the guilt of all humanity. And we learn again of God's forgiving love, which cleanses us of our sin.

Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat (Luke 5:3)

SUNDAY MORNING COMPETITION

In numerous congregations the church and church school are rivals. People attend one or the other, and don't realize both are important

THE CHRISTIAN CHURCH has always thrived on danger and oppression. It was born in martyrdom and reared under persecution.

But the church today is faced with a foe she cannot fight—or is reluctant to—because the enemy is within the camp! For the church is being sabotaged by her Sunday schools!

Under the guise of a religious educator that purportedly instructs and prepares pupils of all ages for the larger work of the church, the Sunday school has instead usurped the church activity—worship—and thereby caused a cleavage through competition! In doing so the Sunday school has failed adequately to perform either function, worship or instruction!

Worse yet, the church either refuses to recognize this harmful competition or hesitates to correct it for fear of causing rebellion.

IN MANY PARISHES the church and Sunday school are two distinct and separate institutions which not only fail t work in harmony and supplement eac other, but are in direct opposition.

Often you will hear members boast tha their adult Bible class teacher in his lec ture surpasses the pastor in his sermo Or you will hear that the Bible class a tracts more adults than the church ser ice. To this doubtful tribute is sometime appended the remark, uttered in a kin of reverent awe, "Mr. Jones (the teacher really *knows* his Bible!"

It probably would arouse only a dis dain to suggest that simply "knowing the Bible—which everyone should—ma not mean knowing how to interpret th Scriptures.

But all this would mean only that th Sunday school was performing its partic ular function adequately and well—if would stay within its bounds! But th roving eye of the Sunday school looke for a larger area of spiritual activity an decided to elaborate its worship progra By doing this the Sunday school becam a complete and satisfying devotional i stitution, independent of the church an its activity.

This independence in some parish

By EDWAR T. CHRISEMER
Pastor of Church of the Nativity, Chester, Pa.

has developed into a definite division and separation of church and Sunday school by promoting and advertising the school as an institution, to the exclusion of the interests and welfare of the church. Sunday school pupils of all ages are neither taught nor encouraged to attend church.

It is inevitable under such circumstances, that the average Sunday school member should feel that his spiritual thirst has been amply satisfied and refreshed by the worship and instruction he receives in Sunday school. That he does not participate in the age-old ritual of the worship service of the church itself does not disturb him.

This division has been further widened by that group of adults who attend church but ignore the Sunday school as though it is a nursery for religious illiterates!

Today the cleavage is distinct. Any Sunday morning you may hear the question, "Are you going in to the service?" And the inevitable answer, "No, I've been to Sunday school!"—as though one or the other was about all a man could take on Sunday morning! The result is that today we have thousands of unchurched right in our own Sunday schools.

IT ALL BEGAN when the Sunday school found itself with a more or less standard full hour on Sunday morning for its activities. As the restlessness of the age began to reflect itself in the religious activity of American life, the class period for instruction and study was whittled down to a scant half-hour—and even that seemed to tax the attentiveness of the more restless.

The other half-hour was filled in with worship programs. In many ways the Sunday school worship duplicates the church worship, which impresses the worshiper with a feeling both of repetition and competition! "Why bother staying for church?" reasons the Sunday school member. "I've already worshiped, heard a good message, contributed my offering. Church service will amount to the same thing all over again, just arranged a little differently."

And home he goes!

HOW CAN WE prevent our Sunday schools from competing with and undermining our church services?

First, limit the Sunday school's activity to its avowed function: teaching and instruction. If the Sunday school had a longer class period, it would make for more effective teaching. Thirty minutes a week are not sufficient for giving Christian instruction. Fifteen minutes more isn't much, but it is certainly needed. Therefore the Sunday school worship program should be made as brief and simple as possible!

Second, let the program of the Sunday school tie in closely with the morning service. It should point to and build up to the service. The interests, activities, and objectives of the Sunday school should be made subsidiary to the larger program of the church.

Class lectures and discussion should relate the practical application of the lesson not only to the Sunday school but to the whole program of the church! If the Sunday school would do an effective work of Bible instruction, the minister's sermon would not have to be couched in phrases leveled for religious morons!

Third, remove the time barriers between the Sunday school period and the church service! The Sunday morning programs can be streamlined without giving the impression of nervous haste simply by eliminating unnecessary gaps of time. Why have a 15- or 20-minute lapse between Sunday school and the morning service? Of course this gives

The hour of worship each Sunday is essential for Christians

many parents an opportunity to rush their children home and get back for the service themselves. But it also gives them a splendid opportunity, once they are home, to stay at home. Particularly if a drop of rain should fall enroute. Why shouldn't all remain for church and worship together as a family?

Eliminate that 15-minute time gap (choirs can robe beforehand) and you will not only move the Sunday school and church closer in time, but also bring the two into a continuous relationship.

Fourth, we might go one step further and reverse the order of Sunday school and church service. If the Sunday school followed the Sunday morning service, the devotional ritual of the service could serve as the worship program of the Sunday school, and class periods and instruction could immediately follow the church service.

Thus, by allying more closely the programs and interests of the church and Sunday school, as well as by eliminating unnecessary time gaps, a mutual harvest would be reaped by both church and Sunday school. Many who attended church or Sunday school to the exclusion of the other would find it not only more convenient to attend both—the "home-run gap" no longer available—but the combined and unified programs of church and Sunday school would make a preference between the two virtually impossible! The Sunday school would add the churchgoer to its rolls and the church would gain more Sunday school members!

Thus unified, church and Sunday school could work together with mutual growth and effectiveness. Otherwise they will continue to work separately to their mutual stagnation.

Sunday School Is Not a Substitute

A perfect attendance record in Sunday school isn't the chief goal in church life. Worship and instruction should go together

ANYONE MAY PURCHASE a box of a hundred gold stars for ten cents. Almost two thousand years ago the Son of God purchased a cross for his church with his life. Yet there is a tendency in the church today to place a higher premium on these gold stars than on the cross of Christ.

The modern Sunday school was begun in Gloucester, England, in July 1780 by Robert Raikes, an aristocratic gentleman with a fervent Christian spirit. The first teacher was a Mrs. Meredith. The class met in Mrs. Meredith's kitchen and consisted of underprivileged boys. The Bible study class was not directly associated with the church. It was an independent enterprise. In many instances the church was actively opposed to the Sunday school movement.

YET THE SUNDAY SCHOOL grew from its humble beginning in the kitchen of an English woman to the vast organization it is today. It is now an important part of the church's work. Its purpose is to be the teaching arm of the church. It is an auxiliary organization entrusted with the sacred task of educating the church's youth and enlightening its adults. The Sunday school trains the future leaders of the church.

It is becoming increasingly apparent that the Sunday school has grown beyond its auxiliary calling. In the beginning the Sunday school was actively opposed by the church. Today the situation has been reversed. The church is being opposed by the Sunday school. In many cases the Sunday school is in open competition with the church. In some instances the church has become the auxiliary of the Sunday school.

IT IS NOT an uncommon thing to find that the Sunday school attendance in many parishes surpasses church attendance. In many churches it is necessary for the church to turn to the Sunday school for funds to meet apportionments, building fund goals, and special appeals.

In a resort city on the eastern seaboard Lutheran services were offered last summer for tourists in the area. These services were welcomed by many. They were well attended.

However, the attendance total would have been doubled, except for one fact. There was no Sunday school. Many Lutheran vacationers attended other churches in the area.

The reason was that vacationers wanted attendance cards to take home so they could maintain their perfect records. Grandmother had not missed Sunday school in eighteen years and little granddaughter, age three and a half, had a perfect attendance record of three years. When a Sunday school was organized in this resort area, more pupils left after getting a signed attendance statement than stayed for the service.

THE CONFLICT between the Sunday school and the church arises from a confusion of purposes. The Sunday school is an auxiliary of the church, as is the Brotherhood and the Luther League. It

By GEORGE M. RUSHE
Student, Southern Seminary, Columbia, S. C.

is the most important auxiliary in that it has the responsibility of educating the members of the church. Church leaders are bemoaning the fact that the Sunday school is betraying this sacred trust.

The Sunday school betrays this trust in several ways. The first is that many Sunday school teachers have not been sufficiently trained to fulfill the task to which they have been called. They are able to present only a watered-down gospel. Our Sunday schools must have trained staffs if the church is to be benefited.

The second way in which the Sunday school betrays its trust is that it is becoming a substitute for the church. This possibly arises from the type of worship service in Sunday school. In most United Lutheran churches, the *Parish School Hymnal* is used. With the exception of the confession and absolution this service contains all elements found in the Service—invocation, the creed, prayers (collects and the Lord's Prayer), the Word, hymns, the offering, and the benediction. Do we wonder that it is so easy to confuse the Sunday school with the church?

THE SUNDAY SCHOOL is not the church, nor is it a substitute for the church. It was not meant to be. The church is where the Word is rightly preached and the sacraments rightly administered. One of these elements is found in none of our Sunday schools and neither of them is found in many of our Sunday schools.

BRING CHILDREN TO CHURCH AND ADULTS TO THE CHURCH SCHOOL

Yet there are people with perfect attendance records in Sunday school who are never seen in church even on communion Sunday.

Some Sunday schools have installed altars in each department, in some cases in every room. The result is that the altar is reverenced about as much as a dining-room chair. The altar in the beginners' department becomes just another place to pile story papers. If the church council happens to meet in the adult department room, the altar becomes a convenient desk for the secretary to record his minutes. It is excellent for the treasurer to lean on while he gives his report, and unsurpassed as a table for ash trays. Is there any wonder that our children race through the sanctuary and play hide-and-seek between the pews?

The question we must ask is, "Do the gold stars of our Sunday school camouflage the cross of our Saviour?" It is our task to put the Sunday school and the church in their right relation.

CHRISTIANS DO NOT BECOME "sons of God" by their works, but it is by their works alone that they prove themselves to be "sons of God."
—JOHN A. MACKAY in *God's Order* (Macmillan)

PASTORS ARE TRAVELING

By GORDON C. LUND

To provide guest preachers for thousands of congregations in the United Lutheran evangelism mission, it's necessary for a lot of churches to lend their pastors for service away from home. Pastors return with new ideas and with renewed enthusiasm

"JUST AS A CONGREGATION'S life is spiritually deepened by being generous in its benevolence, so it will grow spiritually when it shares its pastor to serve as a missioner. His enrichment will be multiplied in his congregation," said Dr. Alfred J. Beil, president of the Iowa Synod.

"My experience has shown me that one never serves as a missioner without receiving more than he gives. Whenever we go on an errand of God for someone else, we receive blessings for ourselves," says Pastor K. Bruno Neumann of Luther Memorial Church, Chicago.

EACH OF THE 4,344 congregations in the ULCA is scheduled to conduct an evangelism mission some time during the next two years. That means that approximately 4,344 missioners will be needed—to preach, teach, counsel, guide, and inspire.

And that, in turn, means that many—perhaps most—congregations will have to share their pastors with other congregations at least once during the two-year program.

So that others, too, may have missions and missioners, many a church council and congregation will have to give up its own pastor for a week and let him get into another parish. They will have to be understanding about his absence and about his coming home perhaps exhausted—physically. But they will also have the joy and satisfaction of having him come home a "new man," spiritually—enriched, uplifted. New ideas and renewed enthusiasm have been contagious in every parish that has thus far "loaned" its pastor for missioner service.

LIKE EVERY DETERMINED church-wide effort, the Lutheran Evangelism Mission will be costly—not so much in terms of money but of energy and personal sacrifice—both to pastors and their congregations.

"The church's call to pastors to serve as missioners," Dr. Beil observes, "marks a new day, bringing a test for both the pastors invited and their congregations."

And Pastor Henry W. Opperman of St. John's Church, Des Moines, adds, "When church councils and pastors as

well as congregations get a realistic picture of what our Lord meant when he said, 'Go ye into all the world and preach the gospel,' then they will recognize that any chance to contribute to the work of evangelism is part of the very heart and soul of their reason for existence."

NOT OBLIGATION, however, but dividends—not sacrifice but reward—are the keynotes in the dozens of parishes whose pastors have already served as missioners. "Congregations lose nothing and gain a great deal when they release their pastors to serve as missioners," says Pastor Charles E. Witt of St. Paul's Church, Postville, Iowa.

"One councilman told me on my first Sunday back home, 'Pastor, you should be a missioner often! Your sermon this morning was the best I ever heard you preach! You came back with an enthusiasm that's contagious.' "

Pastor Opperman contends that "The mission in our own parish would not have been so successful had I not previously served as a missioner. For it wa when I returned home that a new evan gelism spirit began spreading among ou own people—it conditioned them. Whe their own mission came, they welcome it; now they are looking to another."

"Any pastor is reluctant to be awa from his own people on any Lord's Day, observes Pastor Neumann. "But the sup ply pastor carries on, and people are en riched by it. I regard the change a wholesome, both for pastor and for con gregation, so long as it doesn't occur to frequently."

One councilman in Pastor Neumann's parish summed up the whole case vividly "Whatever is good for our pastor is goo for our church."

PERHAPS THE NO. 1 DIVIDEND for the congregations is a "freshening up" o their pastors' preaching—according t men who have had the experience.

"I've preached in parishes, at com mencements, on anniversaries, at dedica tions," says Dr. Harvey D. Hoover o

LARGE CROWDS GATHER FOR RALLY COMPLETING EACH MISSION
13,000 attended in Milwaukee

Gettysburg Seminary, "but I have never enjoyed any preaching more than the evangelistic preaching during a mission."

Mission preaching is not easy, the veterans all agree. "Like a symphony of six movements on one theme," declares Pastor Neumann, "the mission sermons move toward the climax of renewal and decision. This is no small task. It involves study, co-ordination, the power of the Spirit. There can be no thrill without drill.

"But," he concludes, "already I perceive that Lutheran preaching is going to be keener, more fervent, more evangelistic, more contemporary, as our pastors and people give of themselves in these two years of exchanging."

The "learning experience" of a mission is another blessing mentioned by almost all those who have already served. "You live in another man's parish," notes Pastor Neumann. "You feel its pulse. You notice methods that are different. I have never been with another congregation that didn't teach me something of value to my own congregation."

MORE THAN ONE missioner has returned to his own parish with a new confidence in the lay people of the church and a new ability to challenge them.

"Seeing what happens to people who go out as mission visitors," says Pastor Witt, "convinces you that you dare not withhold such a rewarding Christian task from your own people."

Adds Pastor Milus W. Bonker, Grace Church, Richmond, California: "To see people's faces glow with the indescribable joy of bringing the Lord Jesus Christ to a receptive soul—that chases all gloom from the missioner's heart and mind.

"If any pastor be in the doldrums, the proverbial rut, the humdrum, let him accept a bid to be a missioner . . . it will be an appointment with God, not only for him but for his congregation when he gets back home."

A LAYMAN echoed the same thought, from the congregation's viewpoint: "I begin to see," he remarked, "that I took responsibilities upon myself when I united with the church."

Dr. L. H. Steinhoff, president of the Pacific Synod, sums it up this way: "I have never participated in an evangelism mission without receiving spiritual enrichment . . . It is exciting to see how the laymen pick up the evangelism program and carry it out . . . Our church is beginning to recapture something of the spirit of first-century Christianity, in the actual practical spreading of the gospel of our Christ!"

NEW HOME

VISITORS KNOCKED on a door in Faith, North Carolina, during the area evangelism mission last month. Invited in, one visitor remarked, "Nice new home you have here."

"New!" exclaimed the host. "We've lived here 18 years. But this is the first time anyone has called to invite us to church."

This family will be in the pastor's class in preparation for church membership this month.

—N. EARL TOWNSEND

Athlete Finds a Church

First Church in Cedar Rapids, Iowa, honored football coach

"My church means a lot to me," emphasized the tall athlete, named as "Little All-America Coach of 1955" by the Rockne Club of Kansas City.

Other church council members could easily believe the speaker, Coach Dick Clausen of Coe College, Cedar Rapids, Iowa, for while he coached his college squad to an untied and undefeated 1955 football season, he also served First Lutheran Church.

Recently Clausen said good-by to Iowa and assumed on Feb. 1 his new duties as football coach at the University of New Mexico in Albuquerque. Regretfully his home church released an active family to a ULCA congregation in New Mexico.

By MARION YOUNGQUIST
Wife of Pastor T. A. Youngquist of First Church

The Clausen family will be missed at First Lutheran, for Dick not only served on the church council, but shared teaching an adult church school class with his wife. Churchmen recall that the coach also found time to captain a team in First Lutheran's successful $260,000 expansion program last October at the height of football season.

Mary Ann, his attractive wife, joined her husband in church work, whether in guiding the destinies of a circle, or in giving missionary lessons to the church school, or in "emceeing" a mother-daughter banquet.

A native Iowan, Dick was born at Brining, where his father was a station agent. Later his parents moved to another small town, Oxford Junction. There he met Mary Ann Cress, who rated a date with Dick because he "wanted a girl

who could match my football training rules at the University of Iowa ('no smoking or drinking')." He took his graduate work at Northwestern University in Evanston, Illinois.

Schools in Clear Lake and Hampton, Iowa, where he taught, hung the nickname "Dick" on him. As a boy, he answered to a variety of labels, for his official name was "Marion." When in coaching he discovered his mail addressed to "Miss Marion Clausen," he assumed his middle name "Richard" in earnest.

For five years he coached a successful team at New Trier High School, Winnetka, Illinois. In 1948 he arrived in Cedar Rapids to take over a battle-scarred and defeated eleven at Coe College. His first two years were bleak with defeats. Finally his groundwork spelled success, with three conference championships in five years. During Clausen's time several Coe players were named "Little All-Americans," the most recent being George Celik of the 1955 squad.

"FOOTBALL DEMANDS a clean type of boy, who can think and desire to be successful," says the rugged coach. He builds his champions around a three-point program. "The first quality is desire, which includes co-operation and the boy's feelings. Next is his physical condition, which means clean living. The final step is execution, which we must teach him."

However, Coach Clausen firmly believes that the number-one goal of a football player should be "education—so he will be able to live properly during the fifty years after college." He doesn't want players who only serve the athletic department. "It isn't honest to pass a boy so he can play ball. It hurts the boy and it hurts the school."

If a boy comes to him without ethics, Dick tries to instill some in the player. He is aware that frequently a boy has the highest regard for his coach, so Dick feels heavily the responsibility for guiding his boys.

CLAUSEN TAKES a dim view of praying with his team before a game. "Some teams claim they pray for protection against injuries. If that is true, then a team should pray before each practice session, because more injuries happen then. I think the Lord has many more important things to do than win a football game, and it seems to me that is what such prayers imply." However, he adds that on trips, his team says grace at mealtimes.

"You should have faith, whether you are successful or not." He recalls the maturing and difficult first years at Coe. "I came from a successful job in a large high school and entered a small college where defeat loomed large. It was a humbling experience." His wife adds, "It made us more charitable."

It was in these years the Clausens found that their church life was inadequate too. "Before that," said Mary Ann, "we had a variety of church memberships, usually going wherever our friends were. Suddenly we found friendships weren't enough to sustain us. And we found what we were seeking at First Lutheran!"

A VISITING RELATIVE asked to be taken to First Lutheran one Sunday. "After that service, we never went anywhere else," recalls Mary Ann. "And we gained an entirely new set of values."

At First Lutheran, church membership meant regular attendance for the Clausens. "I thank the Lord for everything that happened to me," says Dick. "He has been overgenerous."

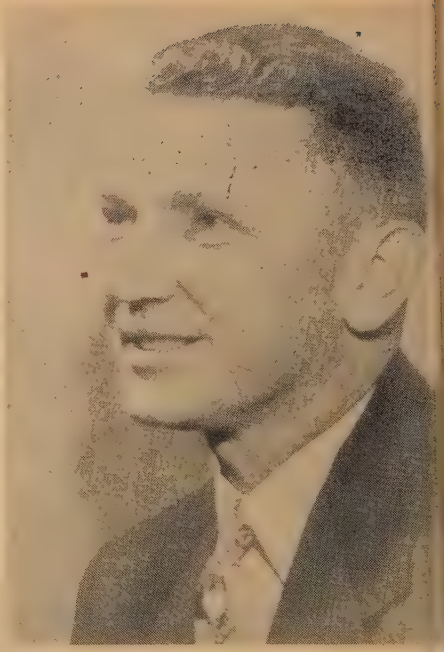
Four children keep the Clausens involved at home. As for raising children,

Dick and Mary Ann "try to teach them what's right and give them responsibility." The younger Clausens are also told "the bitter truth" and "trusted." "We encourage the older ones to determine their own church activity." Charles served as acolyte at First Lutheran and Sally sang in the junior choir.

WILL THE CLAUSENS have as much time for their church in an engrossing new job? "We'll budget time," says Dick firmly. And Mary Ann adds, "You find the time to do the things you want to do."

Recently on a hurried trip to Albuquerque, the coach took time out from TV interviews, school conferences, and real estate surveys, to attend church at St. Paul's (ULCA) although his plane left a half-hour after service.

The Clausens were looking forward to their new home in the mushrooming southwest as a "challenge and adventure." Dissatisfied students hung the former coach in effigy, so the coach knows his abilities will be tested. Their Iowa friends and relatives are confident that the Clausen family is well-equipped to meet it new opportunities.



COACH CLAUSEN
"I thank the Lord for everything"

TOMORROW MAY BE TOO LATE

By IRIS HALLMAN GIBSON

WHEN I DROVE past the house on the corner I waved to the white-haired woman in the window. A pang of guilt gripped me. I should stop and visit with Mrs. Miller. My foot pressed the gas pedal. I would do it tomorrow.

Right now I was on my way to the garden club meeting. If I stopped, I would be late. I had my heart set on becoming president. During the meeting my mind wandered to the forlorn figure sitting on the front porch. She looked so terribly lonely.

IT'S NOT MY WORRY, I comforted myself. Mrs. Miller has two married daughters who live in town. Then I remembered my stingy little visit several months ago. She had been so eager to talk.

"My girls stay so busy with their families," she said softly. "You know how young folks are these days. There's al

ways something to do. It makes a body tired the way they flit about." Her voice held no reproach, just awe at youthful energy.

Mrs. Miller showed me her bright crocheted rugs. "They help me pass the time." Then she smiled. "I guess that's a strange thing for an old woman to say . . . when I don't have much time to spare. But I like to do things with my hands. It makes me feel useful."

Her child-like delight in my visit had touched me deeply. I vowed I would stop by to see her often.

"Your work is so pretty, Mrs. Miller," I said, looking at the intricate designs. "You should be able to sell them."

She held the rugs lovingly. "I could never sell them. They're for my girls."

How could her daughters treat their aging mother with such flippancy when she did so many wonderful things for them? Quickly I realized I too was guilty of "being too busy" all the time. Things that should be done today I put off until tomorrow.

When I bid Mrs. Miller goodby I promised I would come again soon. That was six months ago. I always waved to her as she sat on the front porch with her crocheting, but I was still conscience-stricken.

WHILE I LISTENED vaguely to the club speaker, I decided firmly I would stop to see Mrs. Miller on my way home. I was startled when I discovered they were voting and I had been elected. Congratulations poured over me and I forgot a few of my good intentions. I was president of the club! I drove home. In the evening I had to help my two boys with their school lessons. Tomorrow would do just as well, and we could have a long visit.

The next day I did the laundry early, because I was going to visit Mrs. Miller. Perhaps I would take her some of my date-nut cake. Then the telephone rang. It was one of the garden club chairmen.

"Had you forgotten the parent-teaching meeting this afternoon?" she asked. "We've decided you're the very one to explain membership in a garden club and how it helps a community."

I sighed. "I had forgotten the meeting, Helen. In fact, I'd planned to visit a neighbor." Then I added quickly, "But that can wait. I'll try to think of something to say." Being the club president inflated me with importance.

For a long time I had wanted to be president of the club, but it would take even more of my energy. With school, church, and club activities I was forever on the go. Sometimes I longed for a little leisure.

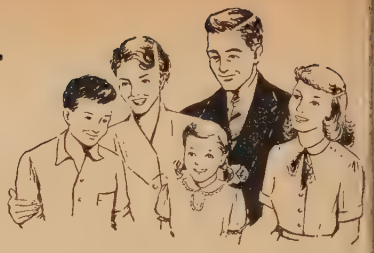
WHENEVER I PASSED Mrs. Miller's house I felt ashamed. As busy week crowded into busy week I noticed she no longer sat in the window. One day I hurried home from the grocery store and several cars were in front of Mrs. Miller's house. I pulled up behind one of them. I sensed something was wrong.

Inside people were grouped around crying. The hushed quiet spoke of death. The shock made me weak with grief and guilt. Mrs. Miller's youngest daughter came to me.

"You must be Mom's neighbor," she said softly. "She often talked of you."

I clung to the girl's hand, wishing I could speak to Mrs. Miller. But I knew that in her new home she had forgiven me for my negligence. How could I forgive myself?

In the following days I found my answer. My heartache had taught me to do things today. I would never delay a visit to a friend or loved one, because tomorrow might be too late.



STAGES

I THOUGHT I'd be glad when the children stopped tracking in snow. Now I think mud is really worse. Karen seems to agree with me.

"Pete Melton!" she exploded. "If you must walk in that foul goo up to your knees, you might at least take off your shoes when you come in the house!"

"Like the Japanese with their shoe-off place," agreed Susie, looking up from the picture she was making for the club program at the church.

"Oh, shut up, both of you!" Pete snapped.

"MOTHER!" Karen was outraged. "Tell him to be quiet. Really, no one disciplines him any more and he's just getting worse all the time!"

"Maybe I should tell Pete to go out and come in again." I smiled into his surprised eyes. "That would give Pete time to remember not to bring mud in the house. It would also give Karen time to think up a nice way to remind him if he forgets."

"An elephant," remarked Susie, searching for the right crayon, "never forgets."

"Then that's the only difference between him and Pete," Karen remarked in her most cutting grown-up tone.

I DIDN'T LIKE Pete's smearing mud on the floors any better than Karen, but she was forcing me to defend him. I wondered what was behind her vehemence, but when I saw unexpected tears spring into Pete's eyes, I knew the time for speculation and playing the innocent bystander had passed.

"That's enough," I said, in the measured tone that means business. "Pete should be careful of his shoes, but you need to be careful of your tongue, Karen. You are both right and both wrong and your quarreling makes our home a place I'd like to get out of. So let's have no more of it."

Karen cast a horrified glance in my direction and fled. As her footsteps pounded up the stairs and the door of her room slammed, Susie smiled. "Good! Now maybe she'll do her crying in the daytime, 'stead of waking me up after I've gone to sleep."

PETE WAS ALL CURIOSITY. The conflict had ended, if not in victory at least not in total defeat. He was interested in this new development. "What does she cry about?"

"Nothing. That's what she says, anyhow, when I ask her."

"Does she do it often?"

"Every night and every night. How do you like this television set?" she held out the picture for our inspection.

"It's O.K." Pete brushed the artistic endeavor aside. He turned to me. "Is this a stage she's going through?"

I decided to answer on the grown-up plane on which he'd asked. "Very likely. People do go through stages, you know—"

"I know. Our Sunday school teacher was talking about that. Just like a baby

grabs everything, but it isn't stealing because he doesn't know. Then we learn not to take other people's things. Then we learn to help other people look after their own stuff. But you couldn't expect a baby to do that!"

"That's interesting." I hoped he'd go on and forget about Karen, but no such luck. He came right back. "Well, then he got to talking about other stages, like getting boy-crazy and girl-crazy and stuff. When we said we'd sure never get to that, he just laughed and said we would when the time came, that he did and he lived through it. Karen's only crazy, though. Not boy crazy."

SUSIE PAUSED in putting away her crayons. "That's what you think." She went back to work with a look of amused superiority.

I couldn't quite let things stop there. I never know whether the bits of extra wisdom I hand out are really doing any good. Still, I have to hand them out for what they may be worth. (Perhaps that's the stage *I* am going through.) At any rate, I observed as casually as possible, "Of course, going through stages doesn't mean we have to act exactly as we feel all the time. You, Pete, are at a time when most boys are in a rush. You want to get on to the next interesting thing. You don't want to take time to look after little things—like washing your ears or wiping the mud off your feet. I know that and I love you anyhow."

The word "love" was not a good one. Pete squirmed and I covered up by saying, "We are pretty good friends, I think."

HE SMILED and I went on, although I knew my observations were going to verge on the "preaching" that youngsters hate. "But the fact is, you can remind yourself to slow down and do the things that please the rest of the family. You do a good job on your ears when I mention it. You can just as well learn to take care of the house."

"But if you don't care, I'm not going to bother about what that old, miserable, hateful —" The adjectives were getting stronger. I broke in, "But I do care. It's just I like you anyhow and I'm not worried about what my friends will think of the house if they drop in. I want it clean for my own sake and because I like things nice for the family."

"Where," asked Pete, "is my bow and arrow? I left it at the top of the steps."

I'd done it again! Talked myself right out of an audience. Oh, well. As he tore out the back door, weapons in hand, he gave me a wave and a smile.

A car honked outside. "That's Donna's mother," said Susie. "They're taking me to club."

"That's today! Where did Pete go?"

"To club, where else?"

"But the bow and arrow?"

"Don't worry. They have to park them at the door." With pleasant leisureliness, she put on her wraps. "Listen to Mrs. Matteo blow. Always in a hurry. Is she in the same stage as Pete?" The twinkle in her eye showed she really was trying to make a grown-up joke and pulling it off rather well. I gave her a hug and pushed her out the door.

SILENCE AT LAST. I picked up my knitting. There's something so soothing about the even click-click that always calms me.

Then I thought of what Susie had said about Karen crying in the night. I certainly wasn't going to barge in and ask what her trouble was. But I'd better make myself available in case she wanted to talk. Marking the hem in her new dress would give us a chance if she wanted to take it. I put my knitting aside and went upstairs.

WORSHIP NOTEBOOK

A LETTER CAME RECENTLY with this question: "Please tell me what part the singing of 'Happy Birthday' has in the worship services of the adult department of the Sunday school?" The keyword there, as you can see, is "adult."

Had the letter-writer mentioned the nursery or beginners' department, most people would take no notice. The usual attitude is, let's do anything to keep the youngsters quiet.

What is disturbing is that the inquiry specifically mentions the adult department. Why should a group of grown people assembling, supposedly, for instruction in God's Word, sing "Happy Birthday" to those celebrating their anniversaries?

Before you deplore the practice, hold on. Let's take a look at what happens in our worship in the Sunday school and in the church.

WE ALL KNOW that worship is much the same in all our churches. Most congregations of the United Lutheran Church use the Common Service Book. With minor changes in the degree of ceremony, we can expect to be at home in any Lutheran church on a Sunday morning.

In the Sunday schools, we can expect —and usually get—almost anything. The fact that one school takes a portion of its "worship exercises" for singing "Happy Birthday" is only one peculiarity among many.

Some show motion pictures. Others have large orchestras. Some sound like a thoroughly enthusiastic group of Southern Baptists. Others sing nothing but German chorales.

It is not easy to say why there is such uniformity within most of our churches at the regular services, but such little agreement when it comes to the Sunday schools. Finding the answer to that question is properly a part of the future work of the Department of Worship. The point is that such variety does exist.

MOST PEOPLE know that, when they go to Sunday school, there are usually two major divisions to the hour-long meeting. One is the lesson, often a sort of sermon-like oration rather than a classroom lecture. The greater part of the time is spent in what is called "the worship service." Here the peculiar little practices slip in.

Before anyone reads further, let me say that nobody is trying to forbid any of these. This is still a free country and if people wish to unite on Sunday morning to stand on their heads, nobody will stop them. My purpose is to try to show what we should be doing so we may be participating as active members of the Body of Christ, which is the church.

This means that if you say you're going to worship, you should worship. The first commandment is explicit in this regard. There is only one God, and he alone is to be worshiped.

If you have come to worship God, you can't think about yourself. What kind of person would you be if, with a group of friends, you went to the White House to meet the President, and there turned your back on this distinguished person and sang "Happy Birthday" to some of your number?

Don't get me wrong. The song is all right and we like to have it sung to us

(although it sometimes seems too frequent in its occurrence), but does it belong in a service of worship? Does it help us to focus our thoughts upon the Almighty?

WHILE WE ARE talking about such matters, how about some of the so-called hymns we sing? A hymn, as you will find in your dictionary, is a song in praise and honor of God. Anything that does not directly or indirectly offer praise and glory to God isn't really a hymn nor does it belong in our worship. I know that we have a lot of sentimental attachments oftentimes for some of the old gospel songs. But aren't they more than likely a sort of emotional shot-in-the-arm to make us feel, as one teen-ager put it, "glow-y" all over?

Sentimentality is a dangerous thing. Too many people, hearing the carols of Christmas or Easter, get sentimental, but are not any nearer to the message of salvation in Jesus Christ. Don't forget you can get sentimental over the latest hit on the juke boxes, too.

No, when we gather for worship, whether in Sunday school or church, we must find something different. We have not come to tell God or our friends how good we feel. We have not come because we like the fellowship of the members or the suppers or the nice voice of the teacher. We have come to be closer to God. The lesson is God's Word to us. The worship, our participation in it, is our response to him.

MARTIN LUTHER recognized this, and left us an unforgettable little guide to right thinking in this matter. In his explanation of the first article of the Creed he gives a long list of the many things God has done and continues to do for us . . . "without any merit or worthiness in me; for all which I am duty bound to thank, praise, serve and obey Him. This is most certainly true."

We do not come to get more from God. In our baptism and subsequent growth in grace we have it all. But, that we may keep his gift alive, we owe him our everlasting gratitude. This we express in two ways: by our acts of devotion in the church and Sunday school, and our life of love to all men. Both of these are properly called worship, but it is the former of which we speak.

Thus, recognizing what God has done, is doing, and will continue to do, our worship is a continuing expression of gratitude. Turning our minds away from ourselves, we give him the honor, and the praise, and the glory.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Alcoholic

QUESTION: My great worry is my husband's excessive drinking. Herman has many good qualities, but when he starts drinking he gets argumentative and uses foul language.

In the latest episode he cursed our maid whom we had had for a good many years. It was so uncalled for, and naturally she left. No amount of apology on my part would keep her. Then he became enraged because I said he was wrong. He thinks I should defend him, right or wrong, and that I can't do. Then I got

a tirade of abusive language far worse than he had given the maid.

As far as I know, Herman doesn't drink during the day. It all started with a cocktail before dinner, and now it's four or six, and then more after dinner. It's constant from Friday evening to Sunday evening. Before he started this we spent such pleasant evenings—with or without friends—talking, playing games, or reading, but now the evenings are filled with drinking and filthy talk, or he sleeps. If I ask him to stop drinking he simply takes more to prove that he can have it. I dare not mention a minister, a doctor, or the AA's.

What can I do? I know that if this thing continues to mount it will go into the working hours, and that will mean losing everything that he has worked so hard to achieve.

REPLY: The pastor, a doctor, or the AA would be the normal approach to a solution to your problem. While Herman's sober thought may be that he wants to break with the habit, his feelings and hankering for alcohol are so strong that he shies away from the very people who could be of help. To satisfy himself, in a poor sort of way, he makes a great bluster about it. Here are a few suggestions:

1) Bring into the picture several men, whose respect you believe Herman would like to have, and ask them to help you. Perhaps the first approach ought to be indirect, then more direct. Explain the whole situation to them and then give them complete co-operation. They may be able to establish the contact he needs.

2) Pray for your husband, not only silently but pray for him aloud in his presence.

3) Make everything at home as pleasant as possible. Do not hesitate to show your love for him. Even though you are the sufferer, go as far as possible to inspire in him a desire for a happy home life.

4) Do all you can pleasantly to help him keep away from temptation. Be with him as much of the time as possible, and try to provide him the right sort of companionship. The substitution of pleasant fellowship for undesirable practices may prove a help.

Social affairs

QUESTION: Marie is thirteen—in junior high school. They have many social doings in school, including dances. She is not interested in going to more than a few of these affairs. But she is under pressure from her classmates to go to all of them and to date boys. The teachers seem to favor the idea too. What is she to do and what attitude should parents take?

REPLY: Boys and girls come to the point of interest in a variety of social experiences at different rates and ages, and they become interested in the other sex at different ages. Each has his own "schedule" of development, which is normal for him.

Parents and teachers should recognize this fact and not try to push youngsters into activities and emotional experiences for which they are not ready. The school authorities could relieve this situation by explaining in an assembly talk that people are different, that they mature at different rates and ages, and that each deserves consideration and respect for his feelings and preferences. A little later Marie will undoubtedly become interested in boys and in more social activities. Let her make her own decisions.

BOOKS

Introduction to American Churches

The Religious Bodies of America. By F. E. Mayer. Concordia. 587 pages. $8.50.

A Guide to the Religions of America. Edited by Leo Rosten. Simon and Schuster. 281 pages. $3.50.

It would be difficult to imagine books on the same subject which are so different from one another as these two. The Rosten volume is a skilled journalist's efforts to describe the teaching and practice of the American churches in a popular manner. The Mayer volume is a huge compilation of basic information on the origin and historic doctrine of the churches.

Dr. Rosten prepared for *Look* magazine a series of articles on American denominations by asking 19 individuals to answer questions which he supplied. The questions were well calculated to produce definitions of present-day beliefs and practices of the various churches. The articles appeared in *Look* at intervals from 1952 to 1955, and were then syndicated in many newspapers in the United States and other countries.

In addition to these articles, Dr. Rosten included in his book an additional 100 pages of cross-reference data on doctrines of various churches, statistical and sociological information, results of public-opinion polls on religious attitudes and opinions. The publishers call the book "the most complete and up-to-date survey available of what religion now means in the lives of all Americans."

Dr. Mayer, a professor at Concordia Seminary, St. Louis, died in 1954, a few months after publication of the first edition of his book. A revised edition by Dr. Arthur C. Piepkorn is published this month. The book is a scholar's careful collection of a vast amount of information about the churches now existing in America. Primary emphasis is given to the official doctrinal pronouncements of the churches. On this basis they are classified in twelve groups, such as Reformed, Arminian, Unionizing, Millennial.

The Mayer book is concerned with the doctrinal basis of the various churches. It does not describe their present-day life. It will be a useful reference work in libraries for a long time to come. G. E. R.

The Church as Community

Rediscovering the Church. By George Laird Hunt. Association Press. 178 pages. $3.00.

After an analysis of man's paradoxical quest both to find himself as an individual and yet to lose his individuality in the group, Mr. Hunt devotes most of his attention to a study of biblical precepts leading man to a realization of the church as a holy community in which he can express fully his identity as a child of God, while sharing completely in the common life of all Christian believers. Then he proceeds to a somewhat general summary of the church-community today and its challenges in the areas of worship, ministry and social outreach.

The author is editor of adult publications of the Presbyterian Board of Education, and gives a Calvinistic interpretation of the sacraments. The book presents helpful insights toward reappraisal of the church.

Philadelphia H. B. LUFFBERRY

About Preaching

The Burden of the Lord. By Ivan Macpherson. Abingdon Press. 157 pages. $2.75.

"In the beginning was the Sermon, and the Sermon was with God, and the Sermon was God." For me this was the most striking line in Macpherson's four-chapter book on the nature of preaching. He justifies this rendition of the opening words of the Fourth Gospel by pointing out that the Latin version of the New Testament translates the Greek *logos* as *sermo* from which we get the word sermon.

This emphasis is striking in its implications for preaching. Macpherson defines

preaching as a "supernatural act, the transmission *of* a Person *through* a person *to* a company of persons." The burden of the Lord is the Lord himself. The preacher's burden, presentation of Christ the Lord.

While the author does well in presenting his material, the book tries to cover too much territory in too little space. The philosophy of preaching, the preacher himself, the craft of sermon building, and the art of preaching are discussed. Often a single book is written for each of the above four subjects. Nevertheless, the material is expertly outlined, illustrated with the words and lives of great pulpiteers, and genuinely Christocentric in content. While the book resulted from a series of lectures to theological students, it can serve men in the pastorate by giving a refresher course.

Charlotte, N. C. JOHN R. BROKHOFF

Interracial Marriage

I Passed for White. By Reba Lee. As told to Mary Hastings Bradley. Longmans, Green. 274 pages. $3.95.

This is the true story of Reba Lee, a young Negro woman of mixed parentage, who passed for white, set against the background of Chicago and New York. The book encompasses her life from early childhood through several years of marriage into a prominent white family. Vividly set forth in her story are the clash of cultures, the problems involved in the attempt to fuse widely divergent educational and social backgrounds, the Negro's attitude toward those they term "do-gooders," the racial antagonisms which develop at school and in the office—all of which take us from the realm of theory into the arena of reality.

Reba's life-story is an emphatic rebuttal to the advocates of the intermarriage of races and sets forth the definite barriers that cannot be overcome either by wishful thinking or legislative action. No reader will desire for anyone the nightmarish existence, the frustration, fear and heartbreak that occurred in Reba's life as she endeavored to "pass for white." In her effort she felt forced into farbrications and falsehoods.

The great value of the volume is that it should inevitably lead both white and Negro readers into a truer understanding of the numerous problems between the races, a kindlier disposition as regards them, and a more intelligent approach to their solution.

Detroit CLYDE G. STEELE

Closed System of Creation

Genes, Genesis and Evolution. By John W. Klotz. Concordia Publishing House. 575 pages. $5.

The author, a graduate of Concordia Theological Seminary and the University of Pittsburgh (Penna.), has had training in both theology and science. From this dual viewpoint he attempts to present much of the present-day knowledge of the heredity mechanism, the probable origins of various living organisms, and their evolutionary developments. Among other things, the book discusses creation, the age of the earth, fossils and geographical distribution, the history of evolutionary theories, and evidences for the evolution of living organisms.

Many interesting points are presented concerning the absolute truthfulness of the Scriptures and the quest of scientists for the truth. The author attempts to show that science, properly used and viewed, is one of God's great gifts to men. Science deals with demonstrable cause-and-effect relationships in the phenomena it studies, while God and matters of faith are outside its scope.

Dr. Klotz states that all change in the living world has taken place within limits fixed by the Creator when he fashioned the different "kinds" in the beginning. He uses the thesis "that what has occurred is not the development of higher organisms from lower organisms but rather a finite amount of change within a closed and fixed system."

For all who are interested in such controversial problems the book will serve as a source of thought-provoking studies and interpretations. Like a scientist, the author presents the materials and viewpoints as he sees them and allows the reader to draw his own conclusions. W. C. BEAVER

Springfield, O.

LETTERS TO THE EDITOR

Horrified by picture

SIR:

We were horrified when we saw the cover picture (THE LUTHERAN, *Feb. 15*) of Bishop Manikam. We knew some of our foreign churches have bishops, but must the idea spread to our mission field in India, and must the Bishop dress like the Pope?

A modified amount of form and ritual and ecclesiastical paraphernalia in dress may be all right, but we believe that patterning after the Roman Church and dressing like their priests and bishops only makes for the breakdown of Protestantism. Couldn't we begin to swing the pendulum the other way, and have a plainer, simpler form of worship, especially in the dress of both altar and clergy?

MRS. WARREN W. ROCKEFELLER
Red Hook, N. Y.

The Tamil Church of South India, in which Dr. Manikam was consecrated as the first native-born bishop, developed as a mission of the Church of Sweden. The vestments worn by Bishop Manikam are those which Swedish bishops wear on such occasions. Churches of Asia and Africa have usually copied European and American church practices which missionaries have taught them. They are now gradually developing liturgical forms which reflect their own native culture.

Arbaugh assignment

SIR:

It was reported in THE LUTHERAN of Feb. 8 that I have been "transferred to new work —the editorship of the proposed intersynodical service book and hymnal for all Spanish-speaking Lutherans." This gives the impression that I am no longer the Latin American secretary of the Board of American Missions. I am continuing my work with that board, but have been authorized by the board to do the editorial work in addition. WILLIAM G. ARBAUGH
New York City

After the Feb. 8 report went to press, we learned that Dr. Arbaugh will transfer his headquarters to New York City but will give about half his time to continuing his supervision of mission work in Puerto Rico and the Virgin Islands. He has for 30 years been the ULC leader in that work.

Compulsory church attendance

SIR:

Do you think you can force teen-agers to go to church? Robert C. Baldwin, justice of the peace in Hazel Park, Michigan, has been sentencing a number of people who come before him (mostly teen-agers) to attend the church of their choice weekly during probation periods. The one so sentenced must bring the judge a note from the pastor confirming their attendance. He says that "even though they sometimes fight against it, they are influenced by other worshipers and their surroundings." He has received many letters from those sentenced to attend church, thanking him for saving them from lives of crime. Mr. Baldwin estimates that since 1929 he has sentenced approximately 300 people to attend church services.

EVELYN G. VERNIER
St. Clair Shores, Mich.

A court sentence requiring church attendance sounds like a violation of the American principle of separation of church and state.

Do Lutherans believe?

SIR:

Do Lutherans believe in the Immaculate Conception? CHARLES R. HELWIG
Washington, D. C.

This is a Roman Catholic dogma, defined by Pope Pius IV in 1854.

Magazine Wanted

SIR:

A number of a journal which we bind, and which we cannot secure through the ordinary channels, has been lost. It is: LITURGICAL ARTS, Vol. 23, No. 4, August 1955. If a generous friend could either give or sell this to us, it would be of immense benefit to the library. MARGARET J. HORT, Librarian
Lutheran Theological Seminary, 7301 Germantown Avenue, Philadelphia 19, Pa.

Nine Fields Assigned to ULC For Study and Development

By CHARLES F. STECK, JR.

TAMPA—Nine new mission fields have been assigned to the United Lutheran Church for investigation and possible occupancy by the regional committee of the National Lutheran Council. Within the current year, five new congregations are to be organized.

Two new fields were entered in February. Dr. Paul A. Weidley, formerly pastor of Grace Church, Baltimore, began development of a mission in North Tampa. Pastor Charles F. Steck, Jr., who developed Christ Church in Fort Lauderdale, is now establishing a congregation in Sebring.

RESPONSE to the Knubel-Miller lecture series, presented for the first time in the "deep South," was enthusiastic. Lecturer Conrad Bergendoff, president of Augustana College, spoke to a capacity audience at St. John's Church, Jacksonville, Feb. 13-14. ULC pastors and laymen came from South Carolina, Georgia, and Florida to attend, but there were also representatives of other church bodies, including the Lutheran Church—Missouri Synod.

TWO AREA MISSIONS are scheduled in Florida for early spring. Committee briefing sessions have already been held in Miami and Tampa-St. Petersburg.

The Miami area, which includes Miami, Miami Beach, Miami Shores, Coral Gables, Hollywood, Ft. Lauderdale, and West Palm Beach, is scheduled to hold its mission the week of April 15. The Tampa-St. Petersburg area, including Clearwater, Sarasota, Bradenton, Lakeland, Tampa, and St. Petersburg, is due the week of May 6.

Tourist traffic in Florida is at an all-time high. Lutheran churches, as well as others, are overflowing. Practically all churches are compelled to hold two services with several holding three. Two mission congregations, organized late in the past year, had to turn worshipers away because of a lack of room. One occupies rented quarters, the other owns a house-chapel.

"RELIGION IN LIFE" was theme of a student rally at the University of Florida, Gainesville, in February. The school has over 600 Lutheran students. Among the speakers were Judge Harold R. Medina of the U.S. Circuit Court of Appeals, New York, and Prof. Pitirim A. Sorokin of the department of sociology of Harvard University. The Rev. Oswald Elbert, eastern regional secretary for the Division of Student Service of the National Lutheran Council, was a visitor to the conference. The Rev. William C. Kaiser, ULC student pastor at the university, conducted study groups. The Florida Pastors' Conference met on the campus the same week.

HONORED FOR THIRTY YEARS OF SERVICE on the congregation's 30th birthday was Mr. L. O. Hansen who has served St. John's Church, Hollywood, Fla., since its organization as councilman and treasurer. Pastor Robert Grefe and (from left) Councilmen Morris Potts, Robert Doty and Paul Henjum presented him with certificate of merit and gold ring on anniversary.

IOWA

Churches' Role in Education Stressed by Iowa Governor

By ALFRED J. BEIL

DES MOINES—Iowa congregations are focusing attention on the development of the synodical Brotherhood in 1956.

The Brotherhood at First Church, Cedar Rapids, is leading the way by sponsoring monthly dinner programs. Pastor T. A. Youngquist introduced Governor Leo A. Hoegh of Iowa as speaker at the January meeting.

"The tax dollar that is spent for education returns a better dividend than any other investment we can make," Governor Hoegh told the men of the church group.

"Good educational facilities provide the city, state, and nation with good leaders. I want to be certain that boys and girls growing up today have the training to be good leaders," the governor said, "and the 4,000 churches in the state help make them that way."

IOWA LUTHERAN CAMPUS MISSION is the name of the Lutheran student program in non-Lutheran colleges and universities in Iowa. It is sponsored by the Division of Student Work of the National Lutheran Council and six co-operating synods in Iowa, and was organized in January. The headquarters is in Iowa City. The Rev. Donald F. Hetzler, ELC student pastor, was elected executive secretary.

A code of regulations has been adopted and a proposed list of procedural principles outlined. Money given by the synods will be sent to the executive office, and distribution will be made, on a Lutheran student per capita basis, to the four Lutheran foundations—University of Iowa, Iowa State College, Iowa Teachers College, and Drake University.

It is estimated that it will require 20 cents per confirmed member from each of the six supporting synods. A year ago the synods financed the purchase of parsonages for two student pastors. This is the first organization of its kind sponsored in this area by the NLC and interested synods.

DISTINGUISHED SPEAKER for Lutheran gathering at First Church, Cedar Rapids, Iowa, was Governor Leo A. Hoegh (center), shown at banquet table with Wallace Milden (left) and First Church's Pastor Theodore A. Youngquist.

Two Lutheran professors have been called recently by the synodical board for special service, and have been loaned to Iowa universities.

Dr. Harold E. Bernhard is serving at Iowa State Teachers College, Cedar Falls, as director of religious activities and associate professor of religious literature.

Dr. George W. Forell was called Feb. 6, and loaned to the School of Religion, University of Iowa, as associate professor.

Four other Lutheran ministers appear on the Iowa Synod roll as professors. Dr. Thomas R. Rinde and Dr. E. J. Mattson are teaching at Central Seminary, Fremont, Neb. Dr. E. A. Beyer and Dr. George B. Arbaugh are at Augustana College, Rock Island, Illinois.

THE 50TH ANNIVERSARY was celebrated at St. Mark's, Dubuque, on Feb. 25 and 26. The Rev. Russell Zimmerman, former pastor of the old Trappe Church, was the afternoon speaker. Dr. Alfred J. Beil preached at the Sunday morning service, and installed

IOWA . . .

the new pastor, Richard E. Otten. Former pastors participated.

Faith Church, Eldridge, will dedicate a $125,000 church building on March 18. The congregation was organized with 230 charter members in 1953. The Rev. Carl Berhenke is serving as first pastor. Dr. George B. Arbaugh, dean of Augustana College, Rock Island, Ill., served as mission developer and participated in the dedication program. Alfred J. Beil, president of the synod, will conduct the dedication service.

SIX SEMINARY GRADUATES are to be ordained May 22 at the synod convention in St. Paul's, Clinton. They are: James Lesher and Ed Piper, Gettysburg Seminary; Philip Bigelow, Robert Karsten, and David Miller, Chicago Seminary; and Richard Christiansen of Central Seminary.

MARYLAND

Children's Service for Lent Has Co-operation of Schools

By LLOYD M. KELLER

BALTIMORE—"If Ash Wednesday is important for our adults, it should be important for our children too," said Pastor I. Wilson Kepner, St. John's Church, Brooklyn (Baltimore), in starting the congregation on a new venture in worship. A 9 A.M. Ash Wednesday service for children was announced.

Co-operation of the public schools was obtained. Requests for children to enter public school late were honored by the public school authorities. Attending the 20 minute service were 265 children from first to ninth grades. Two church buses provided transportation.

Emphasizing prayer and meditation, the service aimed to convey to the children an appreciation of the meaning of Lent. Pastor Kepner reports that the experiment was so rewarding that it will be made an annual observance. He is chairman of the metropolitan Baltimore Lutheran evangelism mission.

Maryland Synod congregations having 100 per cent of their families subscribing to "The Lutheran" now number 23, an increase of more than 100 per cent over subscribers in 1955.

Donald Thomas of St. John's Boy Scout Troop 138 received the *Pro Deo et Patria* award at the Boy Scout service on Feb. 12.

Groundbreaking for St. Paul's Church, Rockdale, on Jan. 22 was attended by 385 people. Luther Memorial broke ground for the new church at Eastern Avenue Jan. 29.

Rodney S. Wasser was installed as pastor of Luther Memorial Church by Synod President J. Frank Fife on Feb. 19. Pastors Raymond Miller and Seth Hester participated.

PACIFIC MEETING united Baptist Army Deputy Chief of Chaplains Frank A. Tobey (left) and Roman Catholic Army Chaplain Joseph T. Kasel with ULC Chaplain J. H. August Borleis (right) at Oahu, Hawaii. Col. Borleis, in Army chaplaincy since 1931, is command chaplain at Hawaiian base. He was host to lei-adorned visitors from Washington who were on inspection trip in South Pacific and Far East army bases. Chaplain Borleis was ordained by Maryland Synod. His home church is Epiphany, Baltimore, Maryland.

A conference on church vocations for women was held at St. Mark's Church, Baltimore, March 2-4.

FORTY-TWO CONGREGATIONS were represented in early February at the first meeting of ministers and laymen preparing the Baltimore Lutheran evangelism mission. American Lutheran and Augustana congregations are joining with ULC churches in the mission scheduled for the week of Oct. 21-28.

Annual meetings of Baltimore congregations in January revealed a trend in the election of women to church councils. Zion, City Hall Plaza, St. John's, Second, and Redeemer selected women for the church council for the first time in their history.

CALLING ON THE GOVERNOR of Minnesota, Lutheran Orville Freeman (seated), to solicit his co-operation in Twin City Area evangelism mission of last month, were committee chairmen of Lutheran church bodies united in mission organization. They are (from left) Pastors George Lundquist (ULC), Ernest Drews (Missouri), William Berg (Aug.), M. A. Egge (ELC).

NEW JERSEY

Public Relations Techniques Explained to Congregations

By RALPH I. SHOCKEY

TRENTON—Two public relations institutes for instruction in techniques involved in effective press, radio, and television releases were conducted in the synod last month. Charles H. Hushaw, director of the ULC Press, Radio and Television Department, and his associate, Richard Sutcliffe, presented press and television procedures at an institute held in St. John's Church, Newark; the Rev. Gordon C. Lund, public relations director for the ULC evangelism mission, spoke at the session in Holy Trinity Church, Audubon. The Rev. Charles H. Schmitz, director of the Film and Broadcasting Commission of the National Council of Churches, outlined the approach to effective religious broadcasting.

Twenty-five pastors and 36 laymen were present at the two regional meetings sponsored by the synod's public relations committee.

Dr. R. H. Gerberding, executive secretary of the ULC Board of American Missions, made an urgent plea to pastors and church school superintendents of the synod for the support of the home mission program. Dr. Gerberding said that 22 congregations in the synod have been granted loans totaling $322,478, while 14 congregations and two mission developers are receiving $32,340 in pastoral salary aid.

Dr. Paul A. Kirsch, secretary of the BAM division of special missions, spoke at the missionary institute, held under the auspices of Temple Church, Pennsauken, March 22. The session was concerned with the fate of the American Indians.

The New Jersey Polio Mother of the Year is Mrs. Frank Biribauer, 33, mother of two children, and a member of Calvary Church, Cranford. Mrs. Biribauer was chosen as "an inspiration to the many polio mothers throughout the state who have triumphed over the dreaded crippler and are waging a valiant struggle toward normal living," according to Dr. Lester H. Clee, director of the state program. Her pastor, Arnold Dahlquist, said: "She is a woman of undaunted faith and courage and knows the meaning of believing in Jesus. She par-

NEW JERSEY . . .

ticipates in many activities of church life."

Eight Lutheran churches in the north shore area of the Central Conference held a youth Lenten retreat at Holy Trinity Church, Red Bank, Feb. 18. The Rev. Philip Hoh, Philadelphia, spoke.

St. John's Church, Summit, liquidated a $40,000 debt on the parish house within four years, and held a mortgage-burning ceremony in February. Dr. Willis S. Hinman conducted the service. Pastor Hinman was also honored on his 25th anniversary of service to the congregation.

Zion Church, Ridgefield, adopted a $50,000 expansion program as major objective of its planned 30th anniversary celebration. The development program is directed by Pastor Frederick C. Frommhagen.

PACIFIC SOUTHWEST

Los Angeles Church Federation Elects First Lutheran President

By HOWARD L. LOGAN

Los Angeles—For the first time in its history, the Los Angeles Church Federation has elected a Lutheran as president. Chosen was the Rev. Myrus L. Knutson of the Evangelical Lutheran Church. He is pastor of Our Saviour's Church, Los Angeles, mother church of the ELC in California. Previously he served a 5,000-member congregation in Milwaukee.

Accepting his election, Pastor Knutson emphasized that "the most obvious thing about Protestantism is its movement. If it ceases to move, it fails to carry out its function. Protestantism will continue to move with the times."

Dr. Paul Calvin Payne, general secretary of the Board of Christian Education of the Presbyterian Church, U.S.A., told the ministers' convocation at the University of Southern California that "we have turned our churches into warrens for spiritual rabbits who want some magic formula to save their tender skins."

He said: "We speak of supporting the church. No one supports the church. The church supports and sustains us, gives us opportunity to come alive through Christ and above all to participate in his great work of redemption." In addition to Dr. Payne, the 600 attending ministers heard Dr. Dwight E. Loder, of the Garrett Biblical Institute of Chicago.

Five California metropolitan areas will be studied by the National Lutheran Council's department of urban church planning

NEW JOB FOR OLD BELL

OUT OF RETIREMENT came the train bell of a Pennsylvania Railroad steam engine to serve as church bell for Good Shepherd Church, Monroeville, Pa. William D. Fawcett (right), a member of the church and PRR diesel locomotive repairman, was working on congregation's new housechapel when he got the idea that a discarded train bell could acquire new usefulness as church bell. His long search for an available engine bell was ended when company's vice president, Morton S. Smith (left), heard of Fawcett's plan, located bell from scrapped engine and presented it to Pastor J. T. Braughler.

in 1956. Among them are the San Francisco bay area and Los Angeles. The Rev. Walter Kloetzli of the NLC's division of American missions' staff will come to California to assist. With the continued growth of California and the prospect that it will be the population leader in a few years, the studies give help in future church planning.

Indicative of the growth of Protestant denominations in the Los Angeles area is the activity in church headquarters building. The Methodist church has a new building under construction which will house its offices and a branch of the Methodist Book Stores. The Presbyterian Church, U.S.A., has broken ground for a building which will accommodate offices and a branch of the Westminster Book Store. The Los Angeles Diocese of the Protestant Episcopal Church will also erect a new building to house its offices.

A socio-psychiatric clinic for teen-agers is the latest contribution of the Lutheran Businessmen's Club and the Lutheran Hospital Society of Southern California to the fight against juvenile delinquency in Los Angeles.

EFFECTS of the Lutheran evangelism mission are felt in various congregational programs. Grace Church's Brotherhood, Richmond, voted to use the King's Men program to win back lapsed and inactive members. Trinity, Pasadena, made a congregation-wide visitation prior to Ash Wednesday to encourage church attendance. First United, San Francisco, mailed Lenten pledge cards to encourage members to commit themselves to worship, pray, and read the Bible.

Two prominent members of Hollywood's movie colony, Eleanor Powell and Dale Evans, participated last month in events scheduled by ULC congregations. Film star Powell spoke at the installation service of officers of the United Lutheran Church Women at First Church, Glendale. Dale Evans, wife of Roy Rogers and successful author, addressed a youth rally at First English Church, Los Angeles.

Several congregations are currently without pastors. They are in Berkeley, Santa Cruz, Mountain View, Lakewood, Altadena, San Diego, Calif., and Ajo, Ariz. In addition there are a number of new fields awaiting the assignment of pastors.

AMONG THE CHURCHES: United Lutheran Church of the Monterey Peninsula organized recently with 100 charter members. The Rev. James Spaid is the pastor-organizer. Bethany Church, Norco, broke ground for its first church building. The Rev. Bruno Ederma is pastor. Trinity Church, Riverside, dedicated its new education building, first unit of a new church plant. Pastor is the Rev. F. W. Heinecken. Reformation Church, Las Vegas, Nev., broke ground for its first unit. The Rev. W. C. Arbaugh is pastor. Building plans have been approved by the Board of American Missions and Department of Church Architecture for Resurrection, Canoga Park; Luther Memorial, Fresno; Faith, Yuma; Gloria Dei, Long Beach.

A special meeting of the southern conference was held in Hollywood Church, Los Angeles, early in March to discuss further development of the new Camp Yolijwa site. Expectations are that the camp shall be available for use this year with a belated start in the camping program in July.

CLOTHING FOR FLOOD VICTIMS was given by Epiphany Church, San Leandro, Calif., to Alameda County sheriff's office for distribution to distressed families in Yuba City. Pastor Albert S. Hidy, Jr., personally made delivery.

Crosscountry

IT WAS AN UNUSUAL STORY, members of Grace Church, Shamokin, Pa., concluded when all the facts were in. The church was engaged in a building project, and members had pledged their contributions. A few of them, unemployed and unable to honor their commitments, were hired by the contractor as a means of earning the money they owed on their pledge. As they were working, a union representative appeared and asked the men to join the union. Their refusal called a picket on the scene. Negotiations followed. In the end, the contractor promised to employ only union men.

There was some hard feeling about the lone picket who walked the street in front of the church for three days. Unemployed church members who were working off their pledge to the congregation felt different about him when they learned that he was an unemployed union member who was paying off his dues by picketing.

IT WAS AN AGONIZING DECISION, Pastor George K. Bowers of Christ Church, Lewisburg, Pa., explained. He had been given a check from his congregation to buy a new car, and the car he would have liked would have been difficult to find. It should have a Chevrolet front, an Oldsmobile middle, a Ford top, a Buick rear, a Chrysler motor, and a Nash paint job, Pastor Bowers said. The reason for such a tall order was that among his congregation were dealers of six different car makes. The dilemma was solved in favor of Oldsmobile, and the competitors agreed it was a fair decision: The Oldsmobile dealer was the only church councilman among them.

THERE'S A LIMIT TO KINDNESS, a member of St. Alban's Episcopal Church of Washington, D. C., admitted after he had stopped outside the church to help a stranger scoop up the loose change he had spilled from his pocket on the driveway and sidewalk. Minutes later the kindly church member learned that he had helped a thief who had snatched $33 from the offering plate.

WE'RE AT HOME IN CHURCH, Mr. and Mrs. Clair R. Batigne can rightfully claim. When Pilgrim Lutheran Church (Missouri Synod) in the Washington suburb of Westgate, Md., moved to a new location, it sold the old building to the Batignes for $27,000. They plan to remodel it into a dwelling.

GUESTS of homes for the aged are getting older, the *Lutheran Welfare Association of New Jersey* said in a recent report. Formerly, residents arrived at the institution at an average age of 65. Now the average age of the 21 residents at the Kinderfreund Old Folks' Home in Jersey City is 82.

A NEW experimental program of services for older people is being planned by the *Lutheran Service Society of Western Pennsylvania*. Recognizing that the trend has been toward congregational programs of service

WELFARE

rather than the institutional type, the society intends to pioneer in the project, has engaged Mrs. Dorothy Stindt to assist congregations in developing plans to aid aged members.

WOMEN'S Auxiliary of the *Lutheran Social Mission Society of Philadelphia* granted a $1,500 contribution to increase salaries of staff workers. The grant enabled the society to raise salaries of social workers to the suggested minimum of such employees in the Philadelphia area.

THE *Lutheran Children's Home of the South*, Salem, Va., is operating this year on a $103,265 budget. The budget is $5,000 higher than last year's, but includes a new service for aid to children in their own homes.

PENNSYLVANIA

Mission Work Is Featured At Luther League Meeting

By ERNEST J. HOH

LANCASTER—Mrs. C. K. Lippard, retired missionary to Japan, inspired a large audience at the missionary rally of the Lancaster Conference Luther League at First English Church, Columbia, the Rev. Bradley T. Gaver, pastor. The rally was held in the congregation's recently dedicated building. Vestibules and stairways were filled with teen-agers eager to hear Mrs. Lippard.

The Christian vocations conference of Lancaster Luther Leagues was held at Christ Church, Lancaster, the Rev. Alfred Long pastor. The large attendance indicated the renewed interest in the League program of the conference.

The midwinter rally of the conference Brotherhood was held at St. Paul's, Millersville, the Rev. Richard Rutter pastor. Dr. Ralph R. Gresh, recently installed pastor of Zion, Leacock, presented the work of laymen in the life of the congregation.

The United Lutheran Church Women of the Lancaster Conference held a "Helps Clinic" at Zion, Lancaster, the Rev. Francis Daehling pastor. Its purpose was to give leaders a knowledge of how church women groups can operate in accordance with the new plans adopted at Cleveland.

Trinity Church, Lancaster (the Rev. Wallace E. Fisher, pastor; the Rev. R. Ray Evelan, assistant pastor), is giving partial support to five missionaries: the Rev. David Hoh, Japan; the Rev. Franklin Keller, M.D., Liberia; the Rev. Roger Singer, Hong Kong; the Rev. Richard Boyer, Argentina; and the Rev. John Nelson, Malaya.

During 1955 the congregation contributed $1,000 toward the building fund of St. Matthew's mission, Lancaster, and $1,000 to Gloria Dei mission in Kelso, Wash. Pastor Fisher has served as a missioner in St. John's, Waterloo, Ont. He was also preacher at the interdenominational mission in the Virginia-Tennessee area.

COMING EVANGELISM MISSIONS

March	18-23	Harlingen Valley, Texas
April	8-13	West Nassau and East Queens, New York
		North Platte, Nebraska

Committee Announces Decision On Location for Old Folks' Home

By PAUL LEVI FOULK

YORK—A six-acre plot in the northwest section of York has been selected for a proposed $550,000 Lutheran home for the aged, General Chairman M. L. Crumrine announced last month.

The building, designed to house 60 guests with provision for expansion, will include private rooms, a chapel, dining-room and kitchen, and an 18-room infirmary. Included in the project is a cottage-type home.

Some 300 volunteers visited Lutherans on Feb. 12 and collected a large proportion of the needed sum in cash and pledges. Members of the site committee are Luther D. March, chairman; the Rev. I. M. Lau, Mrs. Allen N. Fishel, I. W. Shadle, and William H. Trimmer.

St. Paul's, Broadway, Hanover, the Rev. David A. Menges pastor, broke ground for an educational building on Feb. 19. Construction will begin in spring.

St. Paul's, York Haven, Dr. Harry L. Saul pastor, plans a $41,000 school unit to be added to the church building.

Zion, York, the Rev. George W. Wilt pastor, will raise $35,000 to renovate the sanctuary. Payments in cash and pledges are to be made over a period of five years.

The Rev. Ralph A. Greiman, Jr., was installed as pastor of the Dillsburg parish, Jan. 29. Synod Secretary Ralph C. Robinson conducted the service at St. Paul's Church, and the Rev. Howard F. Reisz, director of youth work and Christian education of the Maryland Synod, preached the sermon.

PA.: YORK . . .

The Rev. F. Elwood Moreland, pastor of Christ Church, Shrewsbury, will succeed Dr. Ralph C. Robinson as pastor of St. Paul's, Spring Grove, next month.

Dr. Robinson, who served the congregation for 20 years, resigned last fall to become secretary of the Central Pennsylvania Synod. Dr. Harvey D. Hoover, retired professor of Gettysburg Seminary, had been supplying St. Paul's since last September.

Pre-Lenten retreat for the conference was held in Christ Church, Dallastown. Dr. Howard Bream, Gettysburg Seminary professor, conducted the Bible study.

"BRITEWHITE" TABLE COVERS

For Banquets, Picnics, Church Socials, Lodge Parties, Schools, Factory Lunches, Hospitals, in the home. Heavy embossed paper. Soft — Sanitary — Durable, with New Wet Strength. 40" x 300' rolls only, $4.45 postpaid. Gibbie Bros. Company, Dept. L, Box 837, Milwaukee 1, Wis.

VISIT MESSIAH'S

Great New Church
For A New World

Philadelphia's Crossroads
Broad and Boulevard (4400N)
SERVICES
10 A.M. 11 A.M. 7:30 P.M.
Dr. Ross Stover

When in Washington, D. C.
Worship at the Downtown United Lutheran Church
LUTHER PLACE MEMORIAL
Thomas Circle, 14th & N. Sts. N.W.
At the Luther Statue
Walter B. Freed, D.D., Pastor
Walter G. Marz, Assistant Pastor
SERVICES: 8:45 A.M., 11:00 A.M.
Sunday Church School: 9:45 A.M.
Holy Communion 12:15 P.M.

Buy Direct and Save!

Light weight tables, easy to handle—easy to set up. Built for rugged use. Compact storage. BANQUET & smaller sizes, choice of tops. Direct from factory shipment cuts cost and delivery time.

THE JAMES P. LUXEM CO.
3356 N. Lincoln St., Franklin Park, Ill.

WRITE TODAY! for CATALOG and DISCOUNT PRICES

SOUTH CAROLINA

Two Missions Select Names, Get Ready for Organization

By WYNNE C. BOLIEK

COLUMBIA—Two new names will soo appear in the congregational register c South Carolina. Though not yet formall organized, the groups have chosen name and will be officially formed soon.

The first is St. Philip's Evangelical Lu theran Church. This name was chosen b the new group at Myrtle Beach. Missio developer is the Rev. William Wingard. Th average attendance has been 45. A lot value at $2,250 was given by the Myrtle Beac Farm Company for a parsonage.

The second is Lutheran Church of Ou Saviour, name of the new group on Wad Hampton Boulevard in Greenville. Missio developer is the Rev. J. Marion Rhoder Property was purchased some months ag at a cost of $15,000 out of Brotherhoo Loan and Gift Funds. A couple, prospectiv members, have assumed the cost of thi property.

The first service was scheduled for Feb 26. Sunday school will be started on Marc 11. At the last count 60 persons were read to become charter members of the congre gation. An empty store building will be use for the present as place of worship.

The South Carolina Synod is again num bered among the 100 per cent group in pay ing apportionment to the ULCA. With quota of $132,480 the amount paid wa $136,454. On the Lutheran World Actio quota of $32,982 the synod paid $34,922 Practically all the institutional quotas wer also overpaid.

Southern Seminary, Columbia, has an nounced the beginning of a two-year cours for women, leading to the degree of Maste of Arts. The course will begin in Septembe and is designed for young women preparin for directing religious education, parish work, social missions, teaching of Christian ity, and student counseling.

"We have desired security rather than op

SYNOD CONVENTION CALENDAR

April

9-12. South Carolina. St. Luke's, Columbia
10-13. Virginia. St. Mark's, Roanoke
17-19. North Carolina. Haven Church, Salisbury
17-20. Georgia-Alabama. St. Paul's, Mobile, Ala.

portunity in South Carolina," said Lieut. Gov. Ernest Hollings, speaking at the South Carolina Brotherhood convention in Newberry. The young Lutheran leader from Charleston spoke on "Christian Stewardship in Public Office." He outlined the challenge and courage manifested by many Christian leaders in public office, and gave examples of how they serve God as well as people.

The convention met on Feb. 1. Business sessions were led by Dr. Fred W. Kinard, of Charleston, president. An address was delivered by Merwyn C. Fuss, president of the ULCA Brotherhood. B. T. Bodie, of Columbia, vice president of the ULCA Brotherhood, gave a report.

At the banquet in Newberry College, five $1,000 checks were given to home mission groups in each of the five conferences. The sum represented the funds raised during the past year for the Brotherhood "Gift Fund."

Officers elected for the new year include: C. C. Howell, Greenville; Cecil H. Bowers, Columbia; Murray Counts, Little Mountain; Philip T. Kelly, Jr., Newberry; Otho L. Shealy, Leesville; Clarence L. Sox, West Columbia; the Rev. C. A. Dufford, North Charleston, pastoral advisor.

The Christian career conference was held at Newberry, Feb. 6-8, under joint sponsorship of the ULCA Board of Higher Education and the Lutheran Student Association. Leaders included Dr. Vernon L. Strempke and Dr. Mildred Winston of the ULCA board, and Sister Evelyn Houlroyd, field secretary of the Deaconess Board.

CORNERSTONE of a $65,000 chapel was laid Jan. 1 by St. John's Church, Beaufort. The Rev. John Satterwhite is pastor.

Visit St. Paul's The Downtown Church in

DENVER, COLO.

16th at Grant
(1 block north of Capitol)
SERVICES
9:15 and 11:00 A.M.
SUNDAY SCHOOL
9:15 A.M.
Dr. Elmer W. Harner
Pastor
Rev. William A. Good
Asst. Pastor

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ. D.D., Pastor
Morning Worship, 11:00 O'clock

IN MIAMI

"Air Conditioned"

St. Paul's Lutheran Church

3360 W. Flagler St., Miami, Florida
Carsten H. Ludder, Pastor
Sunday Worship 8:00, 9:30, 11:00 A.M.
Sunday School 9:30 A.M.

CARTHAGE COLLEGE

. . . a co-educational liberal arts college noted for producing graduates who are successful and who are Christian leaders in our society.

For more information about
CARTHAGE COLLEGE
Write—Director of Admissions
Carthage College, Carthage, Illinois

Say you saw it advertised in The LUTHERAN

Run a Spare-Time Greeting Card and Gift Shop at home. Show friends samples of our new 1956 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 36, Ferndale, Michigan.

Clara Maass Memorial Hospital

(Lutheran Memorial Hospital)

School of Nursing

Three-year accredited course.
School affiliated with Upsala College.

Applications now being considered for September 1956 and 1957

For full information
Write to
Director of Nursing
CLARA MAASS MEMORIAL HOSPITAL
Newark, New Jersey

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President
Berkeley 8, California
At the Home Mission Heart of the West

The call to Christ's ministry here is urgent. Students graduating from college in 1956 or '57 will do well to apply now for Seminary enrollment. Write today for application form. The fifth academic year begins September 5, 1956.

SOUTH CAROLINA . . .

The membership and evangelism comm tee of Atonement Church, Laurens, has s itself the goal of doubling the baptized mer bership of the mission congregation durir the year. The Rev. George C. Kahl is t pastor.

The new educational unit, first in the pl of relocating Faith Church, West Columbi is now under construction. Pastor J. Long and his congregation expect to expan their work in a fast-growing area after con pletion of the unit.

The convention of the South Carolin Synod is scheduled to be held in St. Luke Church, Columbia, April 9-12. The Re Henry Wingard is pastor of the host cor gregation.

WARTBURG

Evangelism Reactivates Lif In Churches of Rural Area

By ARNOLD H. KAITSCHUK

CHICAGO—Evangelism missions in long established rural churches may not add man new members to congregational lists bu their effect is felt in the heightened interes of the people regarding their church.

This was learned by Pastors R. E. Ade and George A. Bischoff whose churches, St John's at Bluff Springs, and St. Peter's nea Arenzville, were included in the evangelism mission for west central Illinois, Jan. 22-27

Both pastors conceded that they had bee skeptical as to the value of the mission i rural areas, but said the success of th venture had fully convinced them of it merits. "It is the most splendid thing tha has ever come to our church," was Pasto Aden's comment.

Missioners for the two Wartburg Synod congregations were Pastors Victor C. Hack barth of Belmont, Wis., and Ernest E. Koc of Medford, Wis.

BUILDING at Cudahy Church, Cudah Wis. (the Rev. W. E. Koepf, pastor), wil get underway in early spring. The churc will be of modified Gothic design with a seat

ing capacity for 400 in the nave, 40 in the choir loft. The educational unit will have 12 classrooms. The 585-member congregation raised $112,522 last year, burned a $14,000 mortgage in 1953.

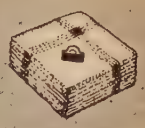
Luther Memorial, Delavan, Wis. (the Rev. Henry Rowoldt, pastor), retired first mortgages on properties, and discussed plans for a church building with Dr. Elwood L. Bowman, Board of American Missions director of church extension.

Although the Wartburg Synod's apportionment giving to the ULC was only 72.15 per cent of the $79,976 goal, the increase in offerings amounted to 43.36 per cent over 1954. Stress on children's stewardship and on the adult program promises continued increase in support of the church's work.

William E. Nodolf of Peace Church, Belmont, Wis., is the new member of the Wartburg Synod executive board. He took the place of A. C. Nieman who died last August.

Unity Church in Milwaukee, Wis. (Dr. Robert L. Boulton, pastor, and the Rev. Edward W. Hammer, associate pastor), will have Dr. J. Martin Klotsche, president of Wisconsin State College and a member of the United Lutheran Church, as speaker

SELL VINTEX PRODUCTS FOR Big PROFITS!



Top quality—money back guarantee—reputable, established firm—big profits for you.

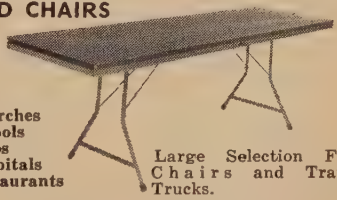
Agents by the thousand are piling up BIG PROFITS by selling the VINTEX line of nationally known household necessities—choice of 10 items. Write for full details.

VINE ASSOCIATES, BEVERLY 2, N. J.

Serving the nation for over 30 years

GET CLAPPER'S

FOLDING BANQUET TABLES AND CHAIRS



For
Churches
Schools
Clubs
Hospitals
Restaurants

Large Selection Folding Chairs and Transport Trucks.

VARIETY OF TOPS. SUPER STRONG. STURDY, EASY TO HANDLE!

Write For Descriptive Catalog

CLAPPER'S Builders and Suppliers MEYERSDALE, PA.

Twenty Questions Tell How To Select Best Hearing Aid

L. A. WATSON

Confused by all of the different hearing aid claims? Wondering why there is a difference in performance, size and price? Would you like to know what to expect in amplification, power, wearing convenience... 20 important factors to look for in a hearing aid? Mr. L. A. Watson, author of internationally known 600 page text "Hearing Tests and Hearing Instruments", has just completed valuable booklet that is filled with information on how to select an aid. Send 25c in stamps or coins and it will be sent to you in a plain envelope.

L. A. WATSON, ROOM NO. 250X
21 NORTH 3rd STREET, MINNEAPOLIS, MINN.

Name_____

Address_____

City_____ State_____

Please mention The LUTHERAN when ordering from these advertisers

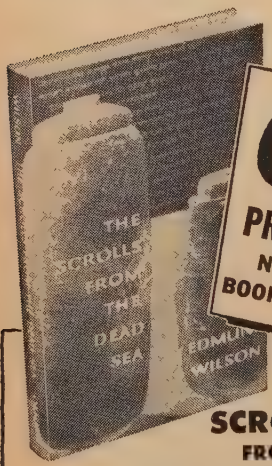
CHURCH FURNITURE FOR EVERY NEED

Pulpit and communion sets, fonts and lecterns available for early delivery. Also chancel furniture, carvings, BODIFORM PEWS and auditorium chairs, folding chairs, tables and Sunday-school furniture.

Write Department 175

AMERICAN SEATING

GRAND RAPIDS 2, MICHIGAN



6th BIG PRINTING NOW IN BOOKSTORES

THE SCROLLS FROM THE DEAD SEA

By EDMUND WILSON

"One of the most dramatic stories of our time . . . a story which, told as fiction, would seem far too improbably melodramatic to be believed. Mr. Wilson tells it as it should be told — as an ironic human drama, a comedy of errors and a triumph of faith."

—N. Y. Herald Tribune

"It is a superlative story, and he tells it superlatively well."—*N. Y. Times*

$3.25 *at all bookstores*

OXFORD UNIVERSITY PRESS, Inc.

WARTBURG . . .

at the 25th anniversary banquet, April 10. Unity has grown from a charter membership of 56 in 1931 to 1,800 in 1956, erected three church buildings in 25 years.

Peace Church, Steeleville, Ill., the Rev. E. W. Belter, pastor, has begun intensive evangelism for elderly members and the shut-in. Members visit those confined to their homes, lead in prayer sessions.

Russel Eckert, a graduate of Dana College, and Northwestern Seminary, was ordained Feb. 12 by Synod President R. R. Belter in Emmanuel Church, Racine, Wis. his home congregation. Synod Treasurer R. L. Boulton and Vice President E. Ray Morack assisted. Pastor Eckert will enter the U.S. Air Force chaplaincy.

WISCONSIN

Record Membership Foreseen For Northwest Synod Mission

By CHARLES A. PULS

MADISON—Charter membership of Mount Pleasant mission in Racine may approach 400 at organization date on April 4, Synod Missionary Dwight H. Shelhart reports. Pastor Shelhart, a veteran mission developer, was named last year as the Northwest Synod's missionary in charge of survey and organization. As mission developer, he acquired a reputation for organizing one mission every Palm Sunday.

Sponsoring the Mount Pleasant mission is Racine's Atonement Church, whose pastor, the Rev. Jerome Miller, has been a guiding spirit in the venture. Congregation and pastor deserve much credit for the establishment of the new group, Pastor Shelhart said.

A house chapel is under construction at Forest Home, Milwaukee, where formal organization of another mission, directed by Missionary Robert Bartsch, is scheduled for April 15.

"WHAT HAPPENED to the Northwest Synod in its giving to Lutheran World Action?" is being asked by pastors and laymen.

"For the first time we failed," wrote Stewardship Secretary George B. McCreary. "We had to use $5,823 from other funds to reach even 94 per cent of our goal. A year ago we reached 111 per cent." While expressing his delight over the all-time high of $747,499 reached in general benevolence giving, Dr. McCreary said the shortage in the World Action account should spur congregations to "rise with renewed vigor and resolve never again to let this happen."

Foreign Missions received $22,799 as "specials" during 1955, with additional $7,595 contributed by the Sunday schools.

PROMOTION of the sector plan is being advocated by the synod's stewardship committee to improve offerings in the congregations which, according to the committee, have been lagging. ULC Associate Stewardship Secretary Chester A. Myrom will direct the program. He will be accompanied by Evangelism Secretary A. Howard Weeg of the Illinois Synod, Pastors S. L. Besecker of Illinois, and Clarence C. Warfel, Wisconsin, and Frank Bretz of Iowa.

Briefing sessions for pastors in Wisconsin were scheduled at Milwaukee, Feb. 27; Beloit, Feb. 28; Fond du Lac, Feb. 29; Green Bay, Mar. 1; Madison, Mar. 2; Platteville, Mar. 3; La Crosse, Apr. 6.

Councilmen and pastors will meet for workshops in May. Areas already set up are La Crosse, Milwaukee, Kenosha, Beloit, Oshkosh, Portage, Green Bay and Platteville.

A two-and-a-half-day school for pastors will be held during July at Fox Point Church, Milwaukee. Synod will pay the cost for pastors.

The United Lutheran Camp, sponsored by the Wisconsin Conference, reports the purchase of another cottage at Pine Lake, along with two lots.

Dr. A. A. Zinck, now in his thirtieth year as pastor of Redeemer Church, Milwaukee, has announced his intention to retire "in the not too distant future." The congregation decided to elect him pastor emeritus at the close of his pastorate.

Music Director: Send 25c (coin) for postage and mailing for Cantata ONE GREAT LOVE (4 anthems & Soli) Compliments Composer. $1.00 value—MONROE MUSIC COMPANY, 30 Carson Street, Uniontown, Pa.

Pocono Crest Camps

Pocono Pines Pa.

CHICKAGAMI for BOYS
NAWAKWA for GIRLS

31st Season. 2000-Acre Estate atop the Poconos. Lake. Balanced program of sports and creative activity. Experienced Counselors. Physician. Lutheran Services.

4 Weeks $160 8 Weeks $295

Illustrated Booklet "TL"

POCONO CREST, POCONO PINES, PA.

THIS YEAR.. see TENNESSEE

send for FREE COLOR BOOK

Treat your family to a 3-way vacation that includes mountains, lakes, and history. They'll ride highways into the sky in the Great Smoky Mountains National Park; fish, boat and swim in Tennessee's 20 Great Lakes; see the homes of three presidents, historic battlefields, TVA dams, and the world's only Atomic Energy Museum at Oak Ridge. Yes, for three vacations in one, see Tennessee. Send now for free 40-page color book.

Mail Coupon Today

Tennessee Division of Information
1374 Cordell Hull Bldg., Nashville, Tenn.
Please send Free Color Book

NAME _____

ADDRESS _____

CITY & STATE _____

TRAVEL

65 day boat trip to Europe, Scandinavia and Berlin included, leaving June 12. All-inclusive expenses $1150. Write to Dr. Bachman, Gettysburg College, Gettysburg, Pa.

THE HOTEL RITZ

701 Third Ave. So., St. Petersburg, Fla.

A very pleasant small resort hotel, with private bath, steam heat and parking

Moderate rates

Write for Reservation and Information

Lest I Lose

If there is anger in my heart,
I cannot see
The beauty of wind-rippled leaves
On any tree.

If there is envy in my heart,
I have no eyes
For the beauty of white wind-blown clouds
In any skies.

Lord, keep me gentle, keep me still,
Lord, keep me kind,
Lest I lose all thy loveliness,
Lest I be blind.

and 85 other poems as lovely in

THE GREATEST OF THESE

by Jane Merchant $1.50

published by Abingdon Press

at your

LUTHERAN BOOK STORE

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

HARMAN, G. BLAIR. From St. Paul's Church, Johnstown. Retirement. 2015 Broad Ave., Apt. 2, Altoona.

LAMBDIN, PHILIP. From St. Luke's Church, Silver Spring, Md., assistant pastor. To Annville parish.

LAU, DALE R. From Ickesburg parish. To chaplaincy, U.S. Air Force Reserves.

MARYLAND

CREPS, EARL G., JR. From Trinity Church, Chambersburg, Pa., assistant pastor. To St. John's Church, Martinsburg, W. Va.

RITZ, B. CLINTON. From Evangelical Lutheran Church, Waynesboro, Pa. Retirement. (June 30)

OHIO

FRESH, JAMES H. From assistant executive director of Lutheran Home Finding Society of Illinois. To First Church, Galion.

PACIFIC SOUTHWEST

JOHNSON, MILTON C. From First Church, Colorado Springs, Colo. To Immanuel Church, Los Altos, Calif.

—DECEASED—

THE REV. MAHLON F. COPE, 58, died Feb. 25 in Shelly, Pa. He had been in ill health and retired since 1928.

Born in Perkasie and graduated from Muhlenberg College and the Philadelphia Seminary, Mr. Cope was pastor of Mount Bethel parish in the Allentown Conference, and of the three-church parish of Zion Hill, Applebachsville, and Keller's Church, in the Norristown Conference.

Surviving are his wife, the former Anita E. Schoonover; a daughter, Mrs. Leroi Levett; a son, Harold E.; and a grandson. Also surviving are two brothers, Herman and George; and a sister, Mrs. Catherine Hildenbrand.

The funeral was conducted by Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, and Pastors David W. Druckenmiller and Evans R. Keim on Feb. 29 at Zion Church, Zion Hill. Burial was in Zion Hill Cemetery.

WHAT CAN BE NORMAL ABOUT A CAMPAIGN RAISING 167 PER CENT OF ITS GOAL?

THE MANNER IN WHICH IT IS DIRECTED

We told the congregation of St. Paul's Evangelical and Reformed Church, Fleetwood, Pennsylvania, that a minimum of $60,000 could be obtained for a new Sanctuary and Sunday School unit.

The campaign concluded with $100,291 subscribed, with more than $28,000 in cash. This elated and surprised the congregation. So did the fact that 115 men of the church worked as volunteers (total membership, men and women, is but 388). And so did the fact that 92 per cent of the congregation subscribed to the campaign.

There was absolutely nothing unusual about this effort, as far as Lawson Associates direction is concerned. Our job is to accomplish the "usual" in differing congregations, in differing parts of the country, with differing problems.

Our greatest asset is the adaptability of our system of fund-raising to the needs of churches which differ as night and day, in every part of this nation and Canada. And this is done, in every instance, without recourse to distasteful methods.

To obtain information regarding the funds potential in your church, use the attached coupon or call collect Rockville Centre 6-0177. No obligation, of course.

LAWSON ASSOCIATES
ROCKVILLE CENTRE, NEW YORK

- ☐ **Please arrange a visit to discuss our funds needs.**
- ☐ **Please send literature regarding your services.**

Name_____
Church_____
Street_____
City_____ **State**_____

LU3

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL — ROCKVILLE CENTRE, N. Y.

In conclusion . . . . . .

IF YOU CAN'T find parking space near your church at a quarter to eleven on Sunday morning, come back in 10 minutes when the Sunday school crowd has gone home. It's fairly common to see lots of people leaving just before time for the morning service.

It's hard to estimate how many congregations experience such sharp rivalry between church and church school as is described on pages 14 to 18, but the number is large.

This is a problem which competent leadership can clear up, although well-planned and skillful effort is required. The interesting part of the question is why, in so many places, adults prefer the school session to the church service.

WE PROVIDE our people with a choice between a sort of high mass (the church service) and low mass (church school session). Instead of the choir solemnly marching up the aisle to lead in singing the ancient liturgy, the school may have a lively orchestra playing a Sousa march.

We have a high standard in the liturgy of our church, formality in procedure, ancient ritual, hymns of great dignity. Countless people who have no cultural sophistication really love this way of worship, because it speaks to deep levels of the mind which are stirred by the beauty and mystery of holiness. Although I have battled a bit for the reading of the lessons in church in present-day language, I wouldn't want an RSV liturgy.

But it's a fact that in many of our congregations a majority of our people pass up the liturgical service and regularly attend Sunday school. Maybe it's evidence of our flexibility that we provide this choice. Instead of chasing our people off to some church where they can find a nonliturgical service, we give them on of our own at 9:45 A.M.

ALSO THERE'S a very real hunger fo Christian companionship in a lonesom world which isn't adequately fed in th church services, or even in the brief cha ter-period after the service ends. In Sun day school you can catch up on most o the week's news by low-voiced conversa tion with your neighbor. That's frowne on in church.

Lots of us are lonely in the moder world, where nobody cares who we are o what we do. The ordinary person, look ing for a new church home after movin usually rates "friendliness" as the bi thing to seek. "I went three months t that church, and nobody spoke to me is the story I've heard a hundred times.

I have a good opinion of the "coffe hour" after church which has becom fairly common in big-city congregation Maybe that could answer the need fo some place to be known as a person i an impersonal world. Celebration of th Lord's Supper in the early church seem to have developed as the conclusion o the "love feast" when Christians ate real meal together in their place of wor ship.

The central purpose of the church is t confront us with the Word of God. Bu the immediate result of hearing the Wor is that we seek to know one another i the fellowship of Christian love.

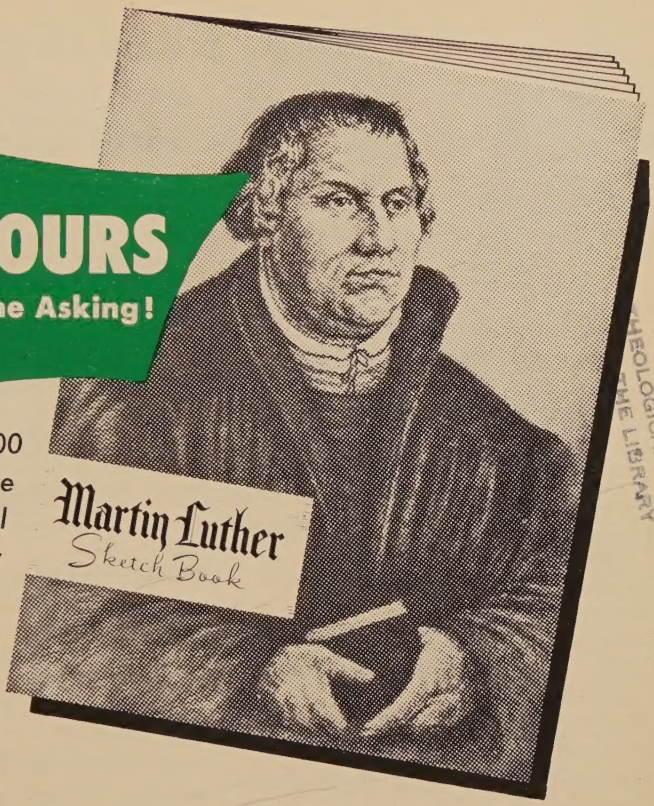
The church is a complex thing, with many levels of function. Perhaps some body ought to find out why a lot of peo ple attend Sunday school and then g home. The answer to that question migh tell us much about how our churche are functioning in today's world.

—ELSON RUFF

it's YOURS

Free for the Asking!

Over 35,000 Lutherans have this beautiful "Martin Luther Sketch Book" . . . send for yours ***today.***



PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

The Sketch Book is an award winning collection of scenes closely associated with the life of Martin Luther. Created especially for Lutheran Mutual by artist Menzo van Esveldt, the pictures are beautiful and suitable for framing. The text is interesting and authentic.

Write to the Home Office . . . or better yet . . . see your local representative. He has a copy for you.

Please send my free copy of ***"Martin Luther Sketch Book"***

Name _____ **Age** _____

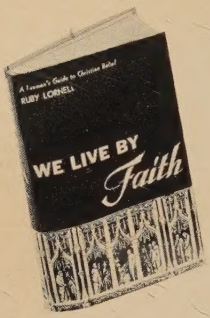
Street _____

City _____ **Zone** _____ **State** _____

Lutheran Mutual | **LIFE INSURANCE COMPANY**
Home Office ★ Waverly, Iowa

Your Guide to

Lenten Reading*



*Selected by the Religious Publishers G

WE LIVE BY FAITH *by Ruby Lornell*

"In this little book the basic beliefs of Christian are so simply presented that a child can grasp th —and yet there is no attempt to water them do into harmless platitudes. A very useful book anyone wishing a concise view of his faith."

Chad Walsh, 1956 Lenten Reading List Sel

BENEFITS OF HIS PASSION
C. H. Dodd $1

THE BIBLE SPEAKS TO YOU
Robert McAfee Brown $3

A DIARY OF READINGS
John Baillie $2.50

ENCOUNTER WITH REVOLUTION
M. Richard Shaull $2.50

THE GRANDEUR AND MISERY OF MAN
David E. Roberts $3

HENTZ: OF THINGS NOT SEEN
Harriet Hentz Hauser $3.50

INTERPRETING PAUL'S GOSPEL
Archibald M. Hunter $2.50

THE LEGEND OF THE BAALSHEM
Martin Buber $3

MAKING RELIGION REAL
Nels F. S. Ferre $2

NEARER TO HEAVEN
Frank Baker $3.50

THE NEW BEING
Paul Tillich $2.75

REDISCOVERING PRAYER
John L. Casteel $3.50

THE RENEWAL OF MAN
Alexander Miller $2.95

THE SECRET OF EFFECTIVE PRAYER
Helen Shoemaker

THE SPIRITUAL LIFE
Evelyn Underhill $

THE STRANGENESS OF THE CHURCH
Daniel Jenkins $

THOUGHTS: AN APOLOGY FO CHRISTIANITY
Thomas S. Kepler $

ULTIMATE QUESTIONS
Nathaniel Micklem

UNCOMMON PRAYERS
Ed. Cecil Hunt $

WALKING IN THE LIGHT
Marjorie Wilkinson

WHEN GOD WAS MAN
J. B. Phillips

THE WORDS OF OUR WORSHI
Carroll E. Simcox $

THE WORLD OF ALBERT SCHWEITZER
Erica Anderson

THE YOUNG CHURCH IN ACTI
J. B. Phillips $

BEHOLD THE GLORY
Chad Walsh

Please add 15 cents on mail orders

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Chicago 2, Ill. Pittsburgh 22, Pa. Columbia 1, S. C. Baltimore 1, Md.
Los Angeles 5, Calif. New York 7, N. Y. Austin 1, Texas
Des Moines 9, Iowa Rio Piedras, Puerto Rico Kitchener, Ont., Canada

Sem

The Library
Pacific Lutheran Seminary